THE ARYAN PATH

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February 1968

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BOOKS REVIEWED INCLUDE

The Mind of Mahatma Gandhi; Gandhi in Indian Politics; Readings in Indian History; Thinking with the Yajurveda; Links between Judaism and Christianity; Religious Movements in Modern Bengal; Allegory: The Theory of a Symbolic Mode; T. S. Eliot: A Critical Essay; The Shameful Trade; Rebel Irishwomen; Childscourt

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does the Evening Star
those who tread their path in darkness.

Editor:
SOPHIA WADIA

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THE ARYAN PATH

Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXIX FEBRUARY 1968 No. 2

The Bread of Wisdom

["Janaki," the author of this Guest Editorial, is a student of Theosophy, whose earlier years have been spent in a study of history, in social work, and in a thoughtful reading of the mystics.—ED.]

IF H. P. BLAVATSKY AND W. Q. JUDGE were with us today in the body, how would they view this sudden yearning on the part of Western youth to sit at the feet of Oriental *gurus*? Is it a mere thirst for new sensations, or a genuine longing for what the world cannot give, however much it lavish wealth and notoriety and sensual pleasures on its temporary favourites? Is it the need for something stable in the midst of the mad flux which contains for ever within itself the dark menace of annihilation? Is it the realization, through modern psychology, of the terrifying complexity of man's own nature, harder to understand than the latest scientific theorem, more self-destructive at times than any atomic bomb? Or is it simply the eternal seeking for answers to the eternal human problems, which confront every generation afresh, and on which organized religion is no longer granted the last word? How *could* it be when its clerics so often admit, openly, their own confusion and compromise, and when, even as the world's youth seeks increasingly to live in friendship one with another, it blesses the launching of Polaris submarines and "holds its peace" (!) regarding the preparations for germ warfare in the "dark satanic mills" of secret laboratories?

Whatever the reason, it is a fact that at this moment the West is turning increasingly to the East for more light. "*Ex oriente lux.*" The East is credited with the power to bestow it, even at the cost, at times, of strange, almost ludicrous practices and sad distortions of the noble teachings of the Vedas.

But why resort to some self-accredited *yogi* — this has no personal reference to any one of them — when Theosophy lies ready to hand?

Theosophy is the re-statement for our age — *this* age, with all its desperate perplexities — of that WISDOM-RELIGION whose source is the ABSOLUTE Itself and whose teachings should surely be adequate for modern man if he would but reflect on what they did for his ancestors, as their inspired writings and equally inspired mastery of natural laws (evidenced by their astronomy, geometry, and architecture) bear witness to this day.

H. P. Blavatsky, the chosen Messenger of those Masters who have conserved the WISDOM-RELIGION *in toto* throughout countless ages, has, in her mighty work, *The Secret Doctrine,* given such a re-statement of its tenets as should answer each and every possibility suggested in the opening paragraph of this article. Indeed, it is safe to say that *no* question within the *manas* of that arrogant questioner of all things, twentieth-century man, could remain unanswered if this great book were read and studied, especially when supplemented by the illumining writings of her faithful co-worker, W. Q. Judge. Why, oh why, with such teachings available, should there be any need for fresh cults? Let us Theosophists ask ourselves, Are we doing our best to make known their general lines in such a way as to lead questing seekers to their fullness? Are we remembering that adjuration in *The Voice of the Silence* (for whose "Golden Precepts" also we are indebted to H.P.B.):

> Give light and comfort to the toiling pilgrim and seek out him who knows still less than thou, who in his wretched desolation sits starving for the bread of wisdom ... and — let him hear the Law.

To modern minds which turn instinctively to science might not that word "Law" be commendable? They would soon find that Theosophy promulgates nothing irrational, (1) in regarding the universe as having emanated from one "Omnipresent, Eternal, Boundless, Immutable Principle,"[1] or (2) in its teaching on Karma, Rebirth, and Cycles, or (3) in its seven-fold analysis of man, inner and outer.

The first should surely appeal to students who have become accustomed to see "matter," i.e., phenomena, as invisible force in action, and that force itself as "mental" rather than physical, since at all points man's mind finds it orderly, harmonious, and predictable, even to the extent of its next and next-again manifestation (*ad infinitum*), fulfilling precisely what the earlier ones had led him to expect from it.

Karma and Rebirth (even apart from the growing interest in the latter, more popularly termed "Reincarnation") should have their own appeal for the investigators of heredity, who, within the limits of blood-

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[1] *The Secret Doctrine*

groups, genes, and hormones, find their guide-star "law" apparently failing them for once when confronted by the decadent offspring of gifted parents and vice versa, or by a "miraculous" knowledge, say of music, mathematics, or languages, displayed sometimes almost from the cradle.

Theosophy restores "law" to its place of honour. It sheds the light of reason on what has seemed inexplicable. It meets science on its own familiar, most firmly staked-out ground, that of cause and effect. As for Cycles, those mysterious mighty Cycles, and that aspect of the Law called "Cyclic Necessity," could not these be a challenge to eager explorers of the "time-sense" (perhaps to archaeologists, cosmologists, and cosmonauts too!), who might at least care to know what *The Secret Doctrine* teaches, if it were put in their way. Science has already endorsed many of H.P.B.'s statements by "discovering" for itself what she had learned from the Masters. Scientists are reputed to be, in their own field, honest men. They might possibly give honour where honour is due!

The third point likely to attract those now turning tentatively to Yoga is the teaching on the Septenary Constitution of man, whose subtle analysis of the body and of the different gradations of consciousness merits the closest attention of all students and, still more, all practitioners of psychiatry. Theosophy also teaches much regarding psychic powers and advanced states of meditation. It may not offer "thrills" to such as want them, for these pertain to the unsafe realm of the occult. But to the sincere seeker, humble and open-minded, it does offer TRUTH.

Let it not be thought, however, that by the name of "Theosophy" some particular cult or organization is necessarily being exalted. The term itself should forbid that, for what is *Theo-sophia* but "wisdom about God"? That is what the WISDOM-RELIGION is — wisdom about the Divine Source and Ground of all being, the substratum of all religions, never self-contradictory, though it may be distorted by individual views of it, as even the sun can be by ill-fitting spectacles, and though divers creeds and rituals may hedge it round at certain points, so that this or that approaching seeker may find his access barred. But to accept it in its fullness is still to leave ourselves free to choose whatever symbols, practices, and terminology help us most. We do not commit ourselves to any rigid dogma. Rather, quite simply, we become students of Soul-learning.

And how needful such learning is! It is a strange paradox that in this age when Intellect sits enthroned, man is still (*and for that very reason*) in the grip of his deadly foe, Ignorance — so much the more helpless because he deems precisely the opposite to be the case! He will not escape from it through drugs, whatever surprising "illuminations" may come to him; for not only is his real centre, the Lotus-heart, far beyond their

reach, but by the use of them (to which Ignorance itself allures him), he lays himself open to disastrous effects on the nervous system of his astral body, as well as of the physical. On the other hand, study and meditation, and the right living that these lead to, can activate the *Buddhi,* the higher mind, so that real clarity of perception grows in him. He can, by degrees, as he assimilates the Wisdom-teaching, establish his life on a spiritual basis and maintain it through all his worldly activities.

To acquire spiritual perceptiveness, even in a small degree, is to regard ourselves, and others, differently. The great truth of Unity begins to dawn, and the Law of Karma, which may have appealed to us in the first place because of the light it sheds on mysteries of character and circumstance, now becomes a living, guiding principle, a Law of Harmony rather than of sheer cause and effect. We see that to injure another is to injure ourselves, and that to be lacking in *Ahiṁsā,* in compassion towards the humblest creature, or towards our great mother Nature — a growing sacrilege today — is to mar our relationship with the universe. "Were no man to hurt his brother," says H.P.B., "Karma-Nemesis would have neither cause to work for, nor weapons to act through."

It is precisely at this point — *Ahiṁsā* — that the WISDOM-RELIGION most humanly enters our distraught world to teach the "Law of LAWS ... the law of Love Eternal,"[2] thus coming in all its divine benevolence and beauty, within reach of every one of us. Metaphysics may first have drawn our eyes to it. Some profound principle may have been our mental stimulus. We may have been attracted by that universality awaiting, ocean-like, to refresh us when we broke free from some prison of orthodoxy. But we find ultimately that its great glory is just this — that in the same degree that it is WISDOM it is also "COMPASSION ABSOLUTE,"[3] teaching the mighty truth of unity not only through brotherhood among men *in actu* but through tender concern for every living thing, yes, even for "the meanest flower that blows." Does not Schweitzer say that to destroy a flower needlessly, or thoughtlessly, is to come short of reverence for life? As a "Christian" he was suspect to many. How very differently he would have appeared to the Masters!

That these Masters should emerge continually throughout the ages, incarnating now in one race, now in another, is surely sufficient proof of the consistency of the WISDOM-RELIGION, both in its truth and in its purpose. For, as regards the first, no Master ever taught otherwise than in complete accord with every other; and, as regards the second, the mission of each was the same: namely, to show humanity, by precept and example,

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[2] *The Voice of the Silence*

[3] *Ibid.*

how to rise from a lower state to a higher, thereby taking yet one more step forward in the spiritual evolution of the race.

That this has been so slow is largely due to man himself, who has all along wrested the teachings to his own ends and even made them a cause of strife and division. But we must also take into account what Plato pointed out — the nature of the cycles, in each of which man's intellectual progress falls into fertile and barren periods. During the barren periods, H.B.P. states:

> the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period ... The divine intellect is veiled in man; his animal brain alone philosophizes.

If she could speak so in the middle of the last century, what would she say today? Yet perhaps, in actual fact, things are very much the same, save that organized religion is more openly set aside, leaving a vacuum of which the more thoughtful young are keenly conscious and which even in the less thoughtful may be arousing this present urge to vague seeking, the object of which, whether recognized by them or not, is simply — *meaning*. "Nothing means anything," said a girl drug-addict recently. They have lost contact with that Reality which is ultimate TRUTH. They see only the flux, which is indeed meaningless.

To help such groping minds at this juncture is the *dharma* of all students of Soul-learning. As we have received, so let us give, not necessarily by direct approach, save when the right occasion comes, but by our way of life, our acts, speech, and thoughts; by the kind of *company* we provide, each for the other; by maintaining "pure air" in the spiritual sense, which the weak or unhealthy may gradually absorb to their good; by proffering that "bread of Wisdom," of which "true knowledge is the flour,"[4] which has never failed to sustain the orphan, Humanity.

According to the powers allotted to us in this birth must we act. So in Kali Yuga shall we too, in our degree, be faithful servants of the WISDOM-RELIGION and of the Masters.

JANAKI

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[4] *Ibid.*

ALEXANDER F. SKUTCH

Organs of the Universe

[Our old and esteemed friend, Dr. Alexander F. Skutch, is profoundly versed in both philosophy and biology. His biological image for the spiritual relation between the self and the Universe is suggestive and wise. In the *Gītā* the Universal Form of Kṛṣṇa is described as having eyes, ears, mouths in all directions; on Dr. Skutch's view *we* are some of the organs of the Universe.—ED.]

EACH OF US is a unique being, an individual not quite like any other who ever lived. Most of us cling passionately to everything that expresses our individuality: our name and form; our opinions; our ideals and aspirations; our memories, in which the continuity of our conscious lives is preserved; even those external possessions which most bear the imprint of our personality. Although there are, no doubt, certain aspects of ourselves that we desire to change for the better, there is much, including the most essential part, that we wish to preserve; for to alter ourselves wholly would be to destroy ourselves.

We do well to cling to our individuality. It is the product of an immensely long and difficult evolution. To create an animal with sensory organs like ours, capable of reporting so large a segment of the surrounding world to a mind that eagerly receives this information, classifies it, treasures it, and stubbornly endeavours to fathom its deeper meaning, was a triumph of the evolutionary process. An eagerly receptive human being is a centre at which the Universe is concentrated and valued. By the multiplication of such centres the Universe is immeasurably enriched.

A number of religions and philosophies have approved and encouraged this natural desire to preserve and perfect our individuality or selfhood. This is eminently true of Christianity, which promises to the righteous soul, purified of all defects and distressing memories, endless blissful existence in sight of God. Jainism teaches that the individual soul or *jīva*, when cleansed of the *karmic* deposits that obscure its splendid innate powers, will preserve its self-identity for ever, enjoying infinite knowledge, perfect bliss, and boundless power. Similarly, the Viśiṣṭādvaita philosophy of Rāmānuja affirms that the worthy purified soul will dwell everlastingly, as an individual, in God.

Among Western philosophers, Leibniz employed his great intellect to develop a world-view that affirms the absolute indestructibility of the individual soul, yet conforms to the laws of nature as understood in his day. There is a remarkable similarity between the monads of the German philosopher and the *jīvas* of the Jains. Both are indestructible; both contain within themselves, potentially, all that they can know. In the case of

the *jīvas,* this innate knowledge becomes explicit in the measure that the obscuring *karmic* dust is dissipated; in the monads, the same result is achieved by the illumination of darkness.

Although certain religions and philosophies affirm the value of selfhood and encourage the hope that it can be preserved everlastingly, others take an exactly opposite view. Not to cherish and perfect our individuality but to annul or destroy it, as by merging ourselves without a remainder in the universal, the Absolute, or perhaps the Void, is for them the proper aim of human life and the only road to liberation from the pains and tribulations which now beset us. Notable among these religions and philosophies is the Advaita Vedānta of Śaṅkara, which teaches that individuality is an illusion, for the *ātman* or self of the apparent individual is no different from the *Ātman* or Self of the Universe. The person who, through philosophic study or yogic discipline, succeeds in dispelling the mist of ignorance and recognizing his own true nature, becomes inseparably one with the *Ātman* or absolute *Brahman.* He participates in the divine attributes of *sat, cit, ānanda* — universal existence, consciousness, perfect bliss — but not as an individual; for his illusory self vanishes in the universal Self like a drop of rain in the ocean. Similarly, Buddhism is a discipline for the dissipation of the illusion of individuality, with all the suffering that accompanies it. Aldous Huxley's erudite book, *The Perennial Philosophy,* advocates the loss of self in the Divine Ground.

These religions and philosophies of regress, as they may be called, run counter to the whole course of evolution on this planet, and perhaps in the universe at large. Evolution, as Herbert Spencer demonstrated in great detail, is a progress from the diffuse to the definite, from the homogeneous to the heterogeneous, from the universal to the particular. Through this process there arose, in the course of geologic ages, self-conscious individuals capable of knowing and appreciating the world in which they dwell — individuals whose selfhood is precious not only to themselves but likewise to others who surround them. By the presence of these individuals capable of living joyously and appreciatively, the value of the Universe seems to be vastly enhanced — indeed, without sentient beings capable of some measure of happiness and appreciation, the Universe, for all its vastitude, would appear to have no value at all. But, say religions of the type of the Advaita Vedānta and Buddhism, this individuality is a tragic illusion, the source of all our woes, and we should bend all our efforts to destroying it. For them, evolution, resulting in the genesis of individuals conscious of themselves and of their distinctness from the rest of creation, was a blunder of cosmic magnitude, whose evil consequences can be overcome only by the heroic efforts of an elect few. One who sees

the matter in this light may well doubt that beyond the world of appearances lies a good or blessed Being, the source or eternal ground of this sad illusory world, by union with whom (or which) we achieve salvation. For could a perfect timeless Being make such a hideous mistake?

Religious philosophies of the opposite type might be called religions of progress, because they try to carry forward to higher levels the main line of evolutionary advance on this planet up to the present era. Whether our individuality, or any part of it, does or can persist after the dissolution of our organic bodies is an open question. Objective science affords no proof of it. Yet the fact that in striving in this direction we are in the line of evolutionary advance should give us hope.

Which of these two types of religious doctrines, that which encourages progress toward an ever higher level of individuality or that which advocates regress to the undifferentiated primal ground of being, teaches the more valuable lesson? Which gives the truer picture of our status and functioning in this perplexing world? Is it better to cherish and enhance our individuality, or to strive with all our might to submerge it in the Absolute or the universal?

I believe that the doctrines of both types point to valuable truths, but that either taken alone may develop a dangerously one-sided attitude; so that each needs to be tempered and complemented by the other. Our expanding scientific knowledge of the cosmos affirms with ever-increasing force the presence of the universal in our individual selves. Our bodies are composed of the same elements that spectroscopic analysis detects in the most distant stars. We live and act by means of the same energy that courses through the Universe, keeping the planets in motion, causing the winds to blow and bring the life-giving showers, enabling plants to grow, fishes to swim, and birds to fly. We belong to the great kingdom of living things, composed of cells and protoplasm like the rest of them, depending on the same sun to support our vital activities, the wide-spread biological processes of metabolism, respiration, growth, and movement. To many, man's mental life appears unique; but the more attentively we study other animals, the more deeply we trace its roots in the animal kingdom. If we possessed instruments for the detection of spirit as sensitive as those which scientists use for measuring physical quantities, we should doubtless find that feeling is as widely diffused through the Universe as matter.

Although we are composed of universal elements, in us they acquire a unique configuration. All evolutionary advance consists in the arrangement of wide-spread, ancient elements in new patterns, more coherent in themselves, better adjusted to the surrounding world. In man, a recent arrival on this planet, the pattern of organization has attained an unprec-

edented level, endowing him with attributes unmatched by any other living thing. This union of the general and the particular gives to human life its outstanding significance. We can as little afford to lose sight of the one as of the other.

Our uniqueness and distinctness from the rest of creation, no less than our absolute dependence on universal forces and processes for the maintenance of our individual lives, are stubborn facts which impress themselves the more strongly on our minds the more we study science and philosophy. Yet, in consequence of faulty education or the influence of religious dogmas, we sometimes forget or depreciate one side or the other of our dual status, with lamentable results to ourselves and the beings that surround us. Forgetfulness of our universality and the manifold bonds that join us not only to the whole living world but to the wider Universe confines our outlook, narrows our sympathy, and insulates our spirit from those cosmic currents that give to individuality its highest significance. Failure to appreciate and cultivate our individuality deprives the Universe of the most precious contribution that each of us can make to it: a unique centre of awareness, knowing and responding to the cosmos in a distinctive manner and thereby contributing to its total diversity and perfection. "The stage which most embraces the infinity of nature is the most individual," wrote the German philosopher Heinrich Steffens long ago.

The foundation of a fruitful spiritual life is the simultaneous awareness of our individuality and our universality, of our uniqueness no less than of our sameness with the whole of being. This is a difficult position to preserve; it is fatally easy so to fix our gaze on either side of this duality that we lose sight of the other side. We need a symbol to help us keep firmly in mind our relationship to the Universe as a whole. The most adequate symbol that occurs to me is an organ of a living body. Such an organ — an eye, for example — is composed of the same substance as the rest of the body, nourished by the same food, dependent on the same vital processes for its maintenance. Detached from its body, it has neither life nor worth. Yet in it the cells of the body have acquired novel qualities and a unique configuration, which fit it for the discharge of a special function, on which its peculiar contribution to the living body depends. The value of an eye would certainly not be increased if it became skin and flesh like the rest of the face in which it is set.

As an organ to a living body, so is a human being, at his best, to the Universe. He is composed of the universal substance and kept alive by universal forces, which in him acquire a special configuration and operate in distinctive ways, thereby enabling him to make a unique contribution to the universal life. To view oneself as an organ of the Universe is to

see in a most illuminating perspective one's relation not only to the Whole but likewise to each of the other organs — the other individual beings — which surround him.

As organs of the Universe, what are our proper functions? Just as each organ of a healthy body exercises its peculiar power for the maintenance of the life on which its own life depends, so the person who views himself as an organ of the Universe will co-operate with his fellow organs in preserving the world in which he lives. The duty of *lokasaṁgraha* or world-maintenance, which Krishna enjoined upon Arjuna, includes, as we see today, not only the cultivation of a healthy social order but likewise the preservation of the beauty and productivity of the earth, upon which the prosperity of every society ultimately depends. The wide-spread forgetfulness of our organic relation to the natural world threatens to plunge it — and ourselves — into irretrievable disaster.

Although the primary or basic function of organs is to preserve the organism of which they are parts, they may also enhance the value of its life. This is especially true of such organs as eyes, ears, and other sensory receptors, without which our human lives would hardly be worth living. One who regards himself as an organ of the Universe will wish not only to do whatever he can to preserve in a flourishing state that small part of it subject to his influence, but moreover to make some positive contribution to the value of the whole. To accomplish this, he will view himself as an organ whereby the Universe knows and appreciates itself. Through his senses it perceives the beauty that it has created; it may well be that only by means of individualized organs can the Universe bring to fruition potentialities that have for ages been latent in it.

By viewing ourselves in organic relationship to the whole of which we are parts, we steep our individuality in universality and give to our lives, which to many of our contemporaries seem petty and insignificant, a meaning and importance that ennobles them. Moreover, we impart to the whole Universe, so far as it is known to us, a significance which certain recent thinkers have failed to detect in it. That which, by being known and appreciated, increases the value of a conscious life, can never be held to exist vainly or barrenly. Even if, apart from mankind, the Universe were totally devoid of purpose and significance, by responding to its sublimity and loving all the beauty that it contains we would infuse significance into the Whole. Every individual who, by simultaneously cultivating his individuality and his universality, makes himself a focal point in the cosmos enriches it by his presence. His universality gives meaning to his individual life; his individuality enhances the significance of the Universe.

ALEXANDER F. SKUTCH

K. KRISHNAMOORTHY

The Concept of *Avidya* in the *Adhyatmaramayana*

[Dr. K. Krishnamoorthy, Head of the Department of Sanskrit, Karnatak University, is well known to our readers. In this brief article he draws our attention to the treatment of the famous doctrine of *Avidyā* in a comparatively late work on the *Rāmāyaṇa* theme. We cannot resist mentioning *The Dream of Ravan,* a remarkable mystic work based on the *Adhyātmarāmāyaṇa,* an excerpt from which appeared as an editorial reprint in THE ARYAN PATH, July 1967.—ED.]

THE VEDANTIC TRADITION in India is as old as the Vedas though its efflorescence is in the Upaniṣads. If the *Brahmasūtras* represent its systematic formulation, the *Gītā* serves as its popular and poetic exposition. The credit of expounding all these texts by reconciling apparent differences and vindicating Vedānta against rival systems of thought goes to Śaṅkarācārya. His doctrine of Advaita is at once so profound and so complex that it has led others in succeeding centuries to re-present the same in different works to answer the different difficulties raised in the circles of spiritual seekers, religious thinkers, and philosophical critics. In this vast body of literature, the *Adhyātmarāmāyaṇa* deserves special notice since it represents one of the latest attempts at emphasizing the fundamentals of Vedānta as being in conformity with the demands of religious experience on the one hand and ultimate Reality on the other.

Ostensibly, the *Adhyātmarāmāyaṇa* is a *Purāṇa* or account of ancient myth and legend. Actually, it is a Vedāntic version of the famous epic story of the *Rāmāyaṇa.* While it is doubtful whether Rāma was looked upon as a god on earth by Vālmīki, this *Purāṇa* represents a stage in Hinduism when Rāma was regarded not merely as an *Avatāra,* but also as God Absolute. The whole story is re-edited to provide occasions for the different sages to hymn the praise of the mysterious glory of Rāma, and Śiva himself is said to be the chief narrator of the poem.

Avidyā is the most baffling concept in Advaita Vedānta and it is the very pivot round which the whole philosophy revolves. The word simply means ignorance as against *Vidyā,* which is knowledge. We all know what ignorance is and what knowledge in the ordinary way; but this is not the subject of the Vedānta.

In the Vedāntic analysis of the human personality, all knowledge, whether in the waking state or in dream, is imperfect. But the inmost Self, the real knower or witness of knowledge, is absolutely perfect. This realization of the *Ātman* or absolute perfection is alone termed *Vidyā,* and it is given only to the *mukta* or liberated soul. Ignorance of this is, however,

the universal feature and this state of *Atman* is termed *jīva*. *Avidyā* is the innate and invariable adjunct of every individual, explaining all his human, i.e., imperfect, behaviour at different levels.

According to the Vedānta, *Brahman* or the Absolute is the only reality. It follows that the multiplicity of *jīvas* and the world is only an appearance from the ultimate point of view. The question arises how and why the one unqualified Absolute undergoes transformation into the many and the qualified objects in the world. This is the problem of the First Cause. If *Avidyā* is universal and cosmic Ignorance, how could any individual ever hope to rise above it? How can Ignorance lead to knowledge? Is all religion nothing but a misguided means to reach the highest goal? These are some of the difficulties that ever press the Vedāntins for an answer.

The *Adhyātmarāmāyaṇa* does not propound any new doctrine for the first time. It does not claim to propose any new solution either. What it does is to remove the difficulties in squaring up the different stands in Advaita thought and experience. Taking up the question whether *Avidyā* is positive or negative, it is given as an established conclusion that *Avidyā* is positive (*bhāvarūpā*). If it were not positive, where would be the distinction between a worldly illusion and ignorance of Ultimate Reality? It is indeed a mystery whether *jīva*-hood is the cause of *Avidyā* or the result of *Avidyā*. Both can be argued. The notion of causality itself is something which cannot explain or vouchsafe the experience of the Absolute. It is identity or non-duality, a category unknown to the reason in *jīva*, that promises emancipation. None the less all the life of man known to reason can be explained only in terms of *jīva* or *Avidyā*. Hence the positive nature of *Avidyā* is beyond dispute. It has the force or positive power (*Śakti*) to conceal the Ultimate Reality whose very essence is knowledge.

The same concept of *Avidyā* also provides the explanation for the creation of the universe. It is termed *Māyā*, which positively refers to the mysterious power of the Absolute in projecting multiplicity but also to its power of veiling the nature of reality. *Brahman* or the Absolute is at once the locus and the object of the *Māyā*. While the *jīva* is a slave of his *Avidyā*, *Brahman* is the master of His *Māyā*. That is the only difference. While the *jīva* is always bound by the illusion of individuality, the *Brahman* is never bound. *Brahman*'s adjunct of *Māyā* explains the creation, preservation, and destruction of the universe without taking away his infinite knowledge of reality. All matter and life, all diversity of objects and experience, originates in the play of *Māyā*, which, like the Sāṅkhyan *Prakṛti*, is constituted by the triple strands of purity (*sattva*), mobility (*rajas*), and immobility (*tamas*). Only *Brahman* watches unaffected the play of *Māyā*, his consort as it were, while all else are involved in it.

Admission of two grades or orders of reality does not in itself serve the practical need for a workable pathway to perfection. Nor does it answer the very human religious craving. It does not even accord importance to any ethics in human behaviour. It is here that the *Adhyātmarāmāyaṇa* comes to our help. It touches, in passing, upon the bare bones of the Advaitic theory outlined above. All its attention is then directed towards drawing out the practical implications of the theory. Though, theoretically, the Absolute is apparently responsible for the world, the apparent reality of the world demands the admission of an almighty and omniscient God. This qualified *Brahman* may not be the Ultimate Truth but is the only bridge between *jīva*-hood and *nirguṇa-Brahma* realization. The only way of access to Him is devotion or *bhakti*. Religious faith and activity is not just a concession to the weak-minded, but the only pathway open to imperfect humanity. A religious life demands the strictest ethical conduct and the *jīva* is called upon to pursue it perforce. Here comes in the question of divine grace, and without it no-one can aspire after perfection.

While it is true theoretically that perfection is possible at all because the Absolute Himself is *jīva*, the *jīva* cannot hope to realize perfection without ascending in the path of devoted prayer to God, who can be conceived of in terms of names and forms. Since ultimately all names and forms are appearance only, the choice of a particular name and form of God is left to the inclination of the aspirant. This is the Vedāntic religion, whose watchword is universal tolerance.

The personal god of religion helps the individual to achieve a purity of mind otherwise difficult of attainment. The constant presence of the Vedāntic Truth before his mind enables him to outgrow his ego, which is at the root of all worldly endeavour. Such purity of mind accompanied by non-attachment and sense-control is what makes perfection a realized experience.

Thus in re-stating the tenets of Vedānta repeatedly through different epic characters, the *Adhyātmarāmāyaṇa* has achieved the purpose of reaching a wide public. If Vedānta is very dear to the Indian mind even today, it is more because of works like the *Adhyātmarāmāyaṇa* than the classic writings of the peripatetic teacher Śaṅkara himself.

This concept of *Avidyā* has been the butt of criticism at the hands of scholastics. Once reality is declared to be beyond intellectual comprehension and verbal exposition, it is urged, there can be no room for anything but silence, and Vedānta itself cannot be outside the pale of *Avidyā*. If the notion of ego is purely an illusion or a false superimposition (*adhyāsa*), and the illusion of the world but an evolution of *Māyā*, where is any scope left, it has been asked, for one's piercing its blinding veil and becoming

Brahman? It has also been argued that the division of the unqualified Absolute into God (*Īśvara*) and individual soul (*jīva*) at two opposite poles is nothing more than an intellectual legerdemain, a kind of retreat from reality. The Vedāntic answer to these and other criticisms is that in the nature of things logical inexplicability is inescapable since nescience by definition can neither be determined as existent (*sat*) nor non-existent (*asat*), it partially sharing the characteristics of both. The nescience at the root of all other illusions and hallucinations makes us posit a *basic Avidyā* which is objective and which assumes many subjective forms, such as *adhyāsa*. The final proof for Advaita is not textual at all but actual experience as confirmed by saints.

In classical Advaita, the non-distinction of *Avidyā* and *Adhyāsa* suggested by writers like Bhāskara has been refuted ably by the *vivaraṇa* school of Padmapāda and Prakāśātman. The *Adhyātmarāmāyaṇa* closely follows this school in its exposition of *Avidyā*.

K. KRISHNAMOORTHY

Peace That Passeth Understanding

Not by striving
And not by passiveness
Comes the gift
Of nameless blessedness.

Aside I step,
Am off-guard taken
And just—awaken.

A. LA ROCHE

ALUN LLEWELLYN

Forebears of Erigena

[The first part of Mr. Llewellyn's interesting essay appeared in our January issue. In this second and concluding part he illustrates his argument with original translations of some passages from the Ancient Books of Wales.—ED.]

II

THE SEQUENCE BELOW is arranged under the opening phrases: *Arduireaue* TRI (Three), *Arduireaue* DEU (Two), *Arduyreaue* UN (One).

The Three are the "innermost turnings" (tropics) of the sun as reflected on the sun-dial, the extreme Day of the Summer Solstice which, beginning at 4 A.M., passes through noon to 8 P.M. On the equal-spaced, circular design of Time the sun-dial draws (in which 6 A.M. and 6 P.M. stand due East and due West at exactly 90 degrees from the noon-point) this results in 3 divisions each of 120 degrees: 4 A.M. to noon, noon to 8 P.M., and the hours of darkness never touched by day lying between 8 P.M. and 4 A.M.

The Two are the two precise divisions, constant throughout the year, between Forenoon and Afternoon (ante-meridian, post-meridian) made by the sun standing due South at 12 A.M. and directly opposite the point of North marked by the Pole Star at night. This is praised as the evident proof of a precise intelligence in Creation.

Both the Three and the Two are phenomena falling *inside* the limits of the World, as the phrase "Arduire–" explains. The One is the unity of the Firmament, set *outside* the World's boundary, as the change of spelling to "Ardu*y*re–" conveys.

The precision used in the construction of the vocabulary cannot be too much emphasized.

God in Sunset, Night and Dawn

Three are the turns of time wakened into the World
whose circle confines men and the Ocean around them;
these are the three-in-one that compass Earth
that's set at the centre of all things beneath the stars
and within the heaven of Sun,
joined about the seas as the inner point of Creation
to shape the skies of Earth between Night and Ocean
under the girdle of the constellations.

These are the three divisions of eternal Time
that God, moving amid the Firmament,

fashioned from the fastening of the Sun's movement
into a reckoned rhythm.
God in the first creation of all things
dawned the World of planets into its sphere
from the cycle of Eternity
and within the World shaped these inner movements,
three movements of time beneath the stars,
formed by the governed planets of day and night
that make of Ocean, arched over by the Sun,
a boundary against the Eternity beyond it
wherein the years are focused into the sphere of hours;
where the spirit of the Lord of all things,
Father of the World,
crystallizes in Man the Being of His Creation.

God in the Noon

Two are the divisions of day wakened into the World
and set about the line of the Meridian;
these are the two the Firmament holds in unison
from which the three turns of time were born,
born for Earth from the vault of the sphere of planets
when the World dawned, to make this inner sky
bound about Ocean, a numbered round of hours
through which the first form of Time
was straitened into the years.

God in the universe of stars so gave Himself
an entity in the divided days;
God in shaping Creation contrived from the World
the vital body which is Earth;
God in the universe of stars so gave Himself
an entity in the three shapes of day
which are the inward being of sun and star.
God in the universe gave Himself
an entity in the Firmament and entity
in the circled birth of dawns
which breathed a soul into the heavens.

God in Ordered Time

From the unity of the Firmament
living Creation bore the World that circles over the seas,
divided in two by the Meridian,
divided in three by the hours of day and night;
bore it from the Firmament binding the World into the form
of time

by which men live under the several skies
God unifies under the constellations.

The tract of planets dawned about Ocean
fettered in the order of years,
shed from the stars to be a mobile structure
leashed in their line,
arrayed in a circuit by Creation's perfect
delimitation of Time;
the planets heavened over by the stars that are
themselves heavened over by the Night.

The tract of planets dawned between Night and Ocean
containing Man in the order of days marked by the Sun
and the ordered light of nights marked by the Moon.
The life of Man is circled by the bounded centuries,
by the flame of the World from which Man was born,
by the settled sequence of the sevenfold heaven of planets;
his life is caught within the slow sphere of the constellations
from whose wheeled unity the World emerged,
the living World that burns clasped by Eternity
and holds Man in the fifth and least of heavens
below the Night ringed on the seas' limits.

(*The Black Book of Caermarthen,* Fol. 18b-20)

A following poem, more self-consciously lyrical in form, relates God in the Firmament to God in the World by a consistent sequence of (e.g.), *Duu-Anamuc*; *Duu-Angoruc*; *Duu-Angobeith,* etc. It opens with the phrase *Inenu Domni.* The latter word is employed very frequently and always in this form. It is not, however, a misspelling for the Latin *Domini* but an extension of the OMNI used in the Ancient Books with a more precise application than the Latin *Omnium* which it parallels. Their vocabulary seems to have been based firmly on terms of navigational science familiar to Mediterranean seamanship, probably much older than the forms to which they were adapted in Classical philosophy. The point is relevant, since Erigena has been accused of using in his *Divisione Naturae* an "incorrect" Latin vocabulary.

Lord of All Life

The Lord of all life shaped from His Being
the body of Earth in the compass of time;
He structured the Night at the edge of Ocean
and Day's recurrence in the confine of Sun;
He moulded Time to the mind of Man

shaping the World to His inmost thought;
He framed the Firmament whence the sun was circled
clasped by the stars in the sphere of eternity;
He framed the Firmament to gather Earth
within the sevenfold ring of the World,
Earth made integral by star and sun,
aligned in the triune mandate of hours.
He formed the stars on the face of darkness,
the cycle of years in the rhythm of seasons,
and set in their stations between Night and Ocean
the trained constellations to warder the sun;
He lit the lamp that lights the evening,
the eyes of Venus that close with the morning;
He set the square of Time and Space
by which is measured all sphered Creation;
His Paradise is the ordered World,
wakened to eastward, guided to westward,
swung to the southward, chained to the North;
a Paradise that Man is held in,
fifth of His Creatures, first-born of His knowledge,
the flesh that's created from dark Eternity
sphered and structured and shaped into Light,
to be the inmost concentration
of thought and form, of soul and body,
as He imagined and dreamt into life.

(*Op. cit.*, Fol. 20-21)

The Ancient Books, because of the difficulty of relating their vocabulary even to medieval Welsh, have been traditionally dismissed as a "morass of mythological reference" now "impossible to disentangle." Fundamentally, the difficulty arose from the nature of a highly specialized terminology designed to express logically the processes of astronomical observation. Its structure shows certain parallels with the Ogan script (based on the Latin alphabet) which first appeared, on both sides of the Irish Sea, about A.D. 400, when direct rule from Rome over Britain declined, and disappeared about A.D. 550, at the date Nennius assigns to the *Aneirin*, the *Taliesin*, and other works.

The suggestion is very strong that Erigena had inherited not only a direct knowledge of Latin and Greek but was intimately influenced by a professional school which succeeded in transferring its philosophy into a script intelligible to the native populations of Britain and Ireland.

The quality of this school and of the seafaring people to which it addressed itself is to be judged not only by its more technical essays but by lyrics of which this, somewhat freely translated, is an example.

Night over Sea

Ring of the world, by skies shaped,
held in the hollow of heaven, heaped
with storm of stars in the strong pulse
that scores their golden calculus;

hollowed heaven whose dark design
fashioned the ocean's level line,
setting the circled sun to move
about it in a guided groove,
and balanced earth within the rhyme
of the chorded planets' tale of time;

hold of the night beyond the stars;
bodiless thought whose avatars
are the moon's gleam upon the sea
and the wheel-ordered galaxy;

infinite night whose will conceived
dawn like a flower myriad-leaved;
infinite night, you move once more
inward to lift us from all shore.

In waters where the Word once shone
winged like the world's first halcyon,
Matthew, Mark, Luke, John,
stay the seas we steer on.

(*The Book of Taliesin,* 80)

ALUN LLEWELLYN

Sea-gull in the Sunset

Cry-bird! Sea-gull! Calling in the quiet!
Gold on your wing-span, gold on your breast.
Crying to the setting sun, and sun-tipped water,
Like the Soul of someone dying, who finds no rest!

Fly high, Sea bird! The sun returns tomorrow.
Sorrow will be ended, and your west dream done;
Yesterday forgotten. And a new life for you,
New wide horizon with the morning sun.

MARGO LAIRD

S. C. VARMA

Leo Tolstoy, the Great Dissenter

[Readers may remember Dr. S. C. Varma's article on humanism (THE ARYAN PATH, January 1967). In this deeply felt appreciation he considers Tolstoy chiefly as a stern critic of the inhumanity that goes with an acquisitive, economically individualistic social order and of religion that condones such inhumanity, even to the point of blessing wars. But Tolstoy was also greater than most such critics — a Christ-like figure of sincerity and love, whose depth of moral perception has little in common with any merely materialistic millennium. He is rather with Gandhiji and Thoreau.—ED.]

EUROPE was still haunted by Napoleon; and Stendhal, Heine, Fichte, and Nietzsche, inspired by the "little corporal," had further disturbed her mental peace. It was at this time that Russia, herself largely untouched by the traditions of the Renaissance, made her appearance on the cultural and intellectual stage of Europe. And, as Dostoevsky points out, the man who first pronounced the "Russian word" so that it could be understood abroad was Tolstoy. It was a word of cheer and courage and of anticipation of a new life on earth, of a life free from exploitation and oppression of man by man. The word was born of Tolstoy's heightened social awareness, faith based on reason, and, above all, concern for man.

Tolstoy was a realist and among other realists of Europe admired Maupassant, Hugo, and Dickens most, but was cold towards Flaubert and Balzac, and treated Zola's realism as too studied to be spontaneous. He treated reality as anthropomorphic in character and, like a humanist, viewed man as the centre and measure of all things. Tolstoy, therefore, recorded every deed of man with remarkable vigour and sensitivity. He also recorded it with hope. Even in the midst of turmoil, war, destruction, and death, which abound in Tolstoy's works, life is fully affirmed, asserted.

The reason is not far to seek. Like Leonardo da Vinci, Tolstoy was not merely a student but a lover of life and more abundant life, here and now. And his reason, by which he meant not abstract, barren reflection but reflection coupled with reasonableness and concern for the downtrodden and for life-promoting things, told him that life was something perennial, something which always re-created itself. Maybe this is why his *War and Peace* does not have a clear-cut, final sort of end: the last sentence of the narrative is left incomplete, suggesting that so long as there is life nothing is over, there is a chance, there is hope. The central purpose of *Anna Karenina* also is "the salvation of humanity," which makes it not only different from but superior to Flaubert's *Madame Bovary*.

Tolstoy, like Gorky and other great Russian social realists and writers of the time, looked around himself and found Russia on the verge of a

cataclysm, undergoing the first birth pangs of the new revolutionary order. The authority of the Czar and the Church was being questioned and challenged, and serfs had been freed. A new intelligentsia, which had no roots and vested interests in the landed aristocracy, was coming up, portrayed differently in such works as *At Daggers Drawn, The Possessed,* and Tolstoy's own *A Contaminated Family.* Some of the boldest sons of Mother Russia were living abroad in exile, calling for action to change the existing social order. And the atmosphere was further heated by the debates raging between Slavophiles and Westernizers, reactionaries and nihilists, and believers and atheists. Tolstoy saw all this, and much more. He also saw the coming storm and change, and declared, "I cannot be silent."

He did not remain silent. Like Ruskin, Tolstoy expressed his disgust with the shocking and inhuman consequences of economic individualism. He recognized humanity as divided "into two classes, one working, oppressed, living in misery and suffering, and a second which is idle, oppressing, living in abundance and enjoying themselves." This was possible because the capitalist "steals from the worker, year by year, the most part of his earnings and takes it himself." Thus, like Proudhon and Marx, Tolstoy treated property not as the product of the capitalist's thrift and self-denial but as theft. He also declared it as "the root of all evil," and denounced those who lived by the sweat of others' brow.

Tolstoy regretted the denaturing of human life and, therefore, called man back to nature. It was a reaction against a social life which was fast becoming too artificial, too sophisticated, to remain healthy and creative. But the call was not given in the Wordsworthian mood of "wise passiveness." To Tolstoy nature meant all the processes of life, motion, and change; and he asked men not to live at the mercy of blind social forces but to participate actively in these processes. He, therefore, extolled labour, which was to become the sole religion of the coming socialist order. And the only way to help the poor, he said, was not to sit on their backs and feel sorry for them and give them charity, as was done by the capitalists, but to get off their backs — a point which was missed by Abbé de Saint Pierre when he pleaded for a perpetual Concert of Powers as a way to universal peace. It was also necessary, Tolstoy held, to do away with the State, which was designed to protect private property; to non-cooperate with an order in which one class exploited the other; and to so reorganize society that money ceased to be a means of exploitation, status, power, and prestige. In view of this, he said, the proper function of the science of political economy was "to teach nations to desire and to labour for things that lead to life and to scorn and destroy the things which lead to destruction."

Tolstoy did not stop here. He observed that the feudal and capitalist systems and the State were not the only institutions which exploited and oppressed men. Religion, institutionalized religion, to be precise, did the same, dehumanizing man and alienating him from himself, his fellow men, and God. Like Pascal and Kierkegaard, therefore, Tolstoy attacked all organized and formalized religion. He rejected the ideas of the Trinity, angels and devils, the Creation of the world in six days, the Virgin Birth, etc. For his objective was to purge Christianity of its mystical and irrational elements in order to make it humanly understandable. He sought to combine faith and reason, and thus became, like Goethe in German, both the Rousseau and the Voltaire of Russia. Maybe, he was "the greatest Christian" as Hauptmann proclaimed or, maybe, he was the "greatest atheist of his age" as Maeterlinck declared on his death. The vital point, however, is that Tolstoy treated Jesus as a man and constantly referred to "this God enclosed in man." For to him God was acceptable only in terms of human aspirations and identity.

A man who is in love with life and has abundant faith in the creative potentialities of the masses is bound to be against slavery and war; for slavery and war negate life and creativity. "Every year of war," Tolstoy declared, "makes men more immoral than could millions of robberies, fire-raisings, murders, committed by single men under the influence of passions, in the course of hundreds of years." A "Christian army" was a contradiction in terms, and the priest at least, Tolstoy said, should be ashamed and shocked when administering the oath to soldiers: "he takes up the cross the same cross to which Jesus had been nailed, because He refused to do what this man, his pretended servant, orders others to do." Tolstoy's philosophy of history was thus anti-heroic. History, he said, was neither the work of some divine power nor of Napoleons nor of certain philosophers; history was the work of the masses, of the teeming and toiling millions. Like Dostoevsky, Tolstoy refused to accept Nietzschean heroism and Supermanship as the correct ideals of a sane and balanced life, personal or social.

Tolstoy rejected any art which was divorced from the life and fears and hopes of the masses as pseudo-art. True art, he said, brings men together in fellowship and creative co-operation. It must, therefore, be rooted neither in an abstract theory of aesthetics nor in the artist's subjectivity, but in the life of the masses and the artist's social awareness. Such art can flourish only in a classless society. For in a class society the artist's consciousness itself becomes divided and narrowed, and art becomes class art and a status symbol. It becomes highly abstract, formalistic, atomistic, and cynical. And this not only severely limits the appeal

of art but corrupts the public taste and destroys true artistic sensibility. In fact, servile art, as Tolstoy put it, is "a measure of the corruption and decadence of privileged classes."

Hence the massiveness, immensity, which is characteristic of Tolstoy's works, reflects both the physical massiveness of Russia and the author's wholesome vision; there is something Homeric about his pen. Also, there is no smell of abnormality or morbidity in his writings, not even in his treatment of death, certainly not in the treatment of the death of, say, Prince Andrey in *War and Peace,* Levin in *Anna Karenina,* or Ivan in *The Death of Ivan.* And Tolstoy's plays are open carriers of his social and religious programmes, which reminds one of George Bernard Shaw. Tolstoy held that the proper function of drama was to give "guidance to life" and severely criticized Shakespeare for neglecting this function in his works. All this implied a rejection of the élitist theory of culture which makes culture a function and product of the privileged, leisured, or shall I say, idle class. Unlike Aristotle, Ortega y Gasset, and T. S. Eliot, Tolstoy had no use for such culture. "Let culture perish, but justice triumph," he exclaimed; for, like the true artist of his conception, he was aware of his social responsibility. Tolstoy, as Philip Rahv rightly observes, was "the last of unalienated artists."

But Tolstoy did become an outsider, a rebel; for men like him cannot remain insiders for long. An outsider, says Colin Wilson, is one who has "awakened to chaos," to the fact that neither power, nor wealth, nor status can insulate one against the shock of the realization of the total meaninglessness and patternlessness of bourgeois life. Tolstoy had family and children. He had property, title, wealth, security, and all the comforts money could buy. He played the piano, went riding, and hunted bear — and women. But he soon grew bored and disgusted with the artificiality, hypocrisy, deception, hollowness, and injustice of this kind of life. And so a born prince started living like an ordinary peasant, doing manual labour, mending his shoes, and treating the pleasures and social successes of the members of his family as "evil for them." But they did not understand him and his agony, much less appreciate it. Tolstoy became a stranger in his own house. And so one winter morning he left his house — "this house of lunatics" as he called it — only to journey through the wastes of snow and rain and die in a poor station-master's house. And his last words, uttered on seeing the reporters and photographers who had gathered there on hearing his whereabouts, were: "No, this is not how the peasants die." Tolstoy, like Molière's Alceste, was an utterly sincere man.

But Tolstoy's rejection of the social, religious, and ethical standards of his times did not produce in him the guilt and tension which are experi-

enced by an ordinary neurotic or deviant. For, being an act of reason, will, and faith, this rejection, this non-conformity, was at the same time an act of affirmation, an affirmation of a socially and personally wholesome, creative, and just life.

Tolstoy did have his contradictions and vacillations. But it was because he was a seeker of truth, and truth, as Howard Fast puts it, does not hang like a ripe fruit for any one to pick. Also, Tolstoy did not portray social reality and revolution in all their aspects, maybe because they had not yet fully unfolded themselves. However, Tolstoy was not "the historian of the nests of gentlefolk" as Plekhanov holds him to be. On the contrary, as Lenin points out, he was "a mirror of revolution." Tolstoy became a spokesman of the oppressed masses, denounced the exploitative feudal and capitalist system, and recognized the inevitability of revolution.

> The worker's revolution [he observed] not merely threatens us but we have been living over it for some thirty years already, and only for a while have we somehow managed, by various temporary devices, to postpone its eruption. Such is the condition in Europe, such is the condition with us. Masses are held down in their position by violence, cunning and opportunism ...

Not only this. Tolstoy was equally certain of the outcome of this revolution. He predicted the death of an economic and political system which was frustrating the needs of a healthy life and was blocking the productive, creative energies of the Russian people. And in doing so he consciously strengthened and encouraged the forces of progress and change. Russia was on the march. Tolstoy pointed out the destination, which has become the destination of all the progressive peoples of the world. The destination is social justice and freedom, two conditions essential for man's peace and perfection.

S. C. VARMA

THE CHILDREN on their way to school, the silvery grey pigeons that flew from the roofs to the pavement, the little loaves of bread that some invisible hand had put out, all seemed to him divine.

—TOLSTOY

S. VISWANATHAN

Whittier's Links with India

[We welcome to our pages Shri S. Viswanathan, Lecturer in English, Sri Venkateswara University, Tirupati, South India. In this well-documented article he draws our attention to the use made by John Greenleaf Whittier, the nineteenth-century American poet, of Indian themes and scenes.—ED.]

THE INFLUENCE of Hindu thought and the Hindu way of life on nineteenth-century New England writers like Emerson and Thoreau has received a good deal of scholarly attention; likewise, the impact, in turn, of Thoreau on Mahatma Gandhi, as well as the fact that a considerable Hindu influence got mediated into England and France (to, say, Mathew Arnold and to some of the French Symbolists) through Emerson. Yet, owing to the relative critical eclipse which has overtaken the once absurdly popular and now unjustly neglected Whittier, his response to Indian ideas and institutions of life, though recognized and pointed to,[1] has not so far been examined in any detail. The object of this article is to consider the poet's reaction to and use of Indian material. Though Whittier with his all too obvious and self-admitted limitations as a poet cannot be expected to have woven Indian borrowings into complex or intricate patterns in his poetry, he does turn his borrowing to poetic account, neither entirely unindividually nor altogether unsubtly or naïvely.

The possible sources of Whittier's knowledge of Indian thought and life have been well outlined by John A. Pollard in his excellent biography of this poet, who was more "a friend of man"[2] than poet. In middle age and later life, the self-taught poet came to do a considerable deal of reading in books pertaining to Oriental lore and in travel literature. Though a "local" New England poet in the best sense of the word, he was, through his reading and his conversations and correspondence with several friends who were indefatigable travellers, acquainted with features of distant lands and cultures, particularly those of the Middle East, India, Burma, and Ceylon. His friendship with Emerson, and with Sir Edwin Arnold on the other side of the Atlantic, and his very presence in the New England circle, by virtue of which he could not but take in the Hindu influence which was there in the air, helped. Above all, the sheer fascination of the

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[1] Arthur Christy ("Orientalism in New England: Whittier," *American Literature*: I, January 1930, and "The Orientalism of Whittier," *American Literature*, V, November 1933) and John A. Pollard (*John Greenleaf Whittier*, pp. 345–9) point out the hold of Hindu and other Oriental ideas on Whittier's mind.

[2] John A. Pollard (*op. cit.*), pp. 346–9. Arthur Christy, in the articles cited above, lists the sources and quotes from them *in extenso*.

far away and the long ago drew him to ancient and modern Hindu and Buddhist (and Islamic) ideas and customs.

As Pollard points out, Whittier's works "include more poems on Oriental themes, more paraphrases of Oriental maxims, and more imitations of Oriental models than may be found in Emerson."[3] In his choice and handling of Indian religious ideas and elements of Indian myth, ritual, and habits of life his guidelines are his religious and ethical preoccupations as a Quaker as well as his poetic sense. Besides this, it is worth noting that his general attitude to Indian traditions is ambiguous. It is as though he could not make up his mind about their real value, although he was undoubtedly impressed by the old faiths of the East and could intuitively grasp certain of their essentials. That is why in his comparisons and contrasts of these faiths with Christianity (that of his denomination in particular), which, unintendedly, turn out to be ironical in effect, there is, now a tendency to seek common ground by way of a universalizing and linking together of religious principles; now an attempt to establish the superiority of Christianity over the pagan cults, which are depreciated so as to set off by contrast its glory; now an attempt to shame Christians into a proper sense of Christianity by an exaltation of the Hindu, Buddhist, and Islamic principles. Despite such ambivalent shifts of attitude among his Oriental poems, which are fairly evenly spread over the whole chronology of his writings, a general if rather confused pattern may be seen to emerge. It is one of an evolution from a prejudiced dislike of, though never a repulsion from, Indian material to a somewhat sympathetic understanding of Indian beliefs and doctrines, and, at times, to an approximation and assimilation of these to Christian ones.

The prose tale "The Young Brahmin" (1828) and the poem "The Missionary" (1833), which figure among his juvenilia, are instances at once of Whittier's early interest in Oriental life and love and of his early prejudices against Hindu beliefs and ritual. Curiously enough, the prejudice against the Brahmin recurs persistently: leaving alone the prose tale, there is the reference to "the dark-minded Brahmin" in "The Missionary" and even in a late "Indian" poem like "The Dead Feast of the Kol-Folk" there is the phrase "the curse of the Brahmin," flanked, in a catalogue of evils, by "snake, fever and famine" and "the sun and the dew" which "burn us, bite us ... waste us and smite us." Disparaging comments on Indian superstitions and customs such as self-immolation under the wheels of Juggernaut, Suttee, and infant sacrifice are to be found in "The Missionary." The rigours and harshnesses of the Indian climate are made

[3] *Op. cit.*, p. 346. He quotes Arthur Christy.

much of in such a poem in interesting contrast to the emphasis on the pleasanter aspects of the Indian climate in later poems (e.g., "Miriam") in which a favourable view of Hindu or Buddhist ideas is taken! The tribute to "the holy pages of the Book of Life," the Gospel, "fraught with sublimer mysteries than all the sacred tomes of the Vedas" is understandable. But what is interesting is that the tone of peremptory dismissal yields place in the middle and later poems to a recognition of the value of the Vedānta and even a use of it to underscore his own religious faith.

"The Cypress-Tree of Ceylon" (1841) is built around a Ceylonese tradition, taken out of Ibn-Batuta, about Buddhist *yogis* waiting endlessly for a leaf to fall from a sacred Bodhi tree whose fallen leaves when eaten are said to endow a person with renewed youth and vigour. The idea of patient, vigil-like waiting for "the spark from heaven to fall," in a state of total inaction and withdrawal and retirement from all other concerns, must have been of immediate personal significance for Whittier. For just then he had resigned his editorship of the *Pennsylvania Freeman* in ill-health and returned to Amesbury, and "that ended his most active participation in the Abolitionist movement."[4] This personal involvement of the poet in the debate implicit in the poem may partly explain "the unnecessarily obscure" quality in the poem, of which Lewis Leary complains in his illuminating analysis of it.[5] By way of trying to resolve the conflict between the rival claims of active and direct participation and detachment (which is an "unconscious meaning" of this poem), subsequently in his life and poetry, Whittier, to quote the words of Pollard,

> more than most of his New England co-fraternity ... seemed to attempt to achieve a synthesis of quietism (an Oriental legacy) and of American nineteenth-century strenuosity and belief in work.[6]

"The Palm Tree" (1858) in ballad measure, with its incremental repetition of the word "palm" making for a telling rhythmic punctuation and stress, is in fact a Flemish picture, a vignette of a boat, itself made of cocoanut-palm wood, on the Indian sea with its "rich" cargo of cocoanut-palm materials. The poem turns out a vivid account of the infinite variety of uses of the cocoanut-palm, an un-Whittier-like sermon on the text of the cocoanut tree as the *Kalpataru*, the tree which could satisfy every wish and need. Here again Whittier, by making the sailor a pious Muslim, probably a Keralan, or one belonging to the islands off the coast of Kerala, gives the Hindu notion of the *Kalpataru* an extension by translation of it into the terms of the Muslim sailor's prayer of thanksgiving to Allah.

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[4] JOHN B. PICKARD : *John Greenleaf Whittier : An Introduction and Interpretation*, p. xii

[5] LEWIS LEARY : *John Greenleaf Whittier*, pp. 120-2

[6] *Op. cit.*, p. 347

To him the palm is a gift divine
Wherein all uses of man combine,—
House, and raiment, and food, and wine!

And, in the hour of his great release
His need of the palm shall only cease
With the shroud wherein he lieth in peace.

"Allah il Allah!" he sings his psalm,
On the Indian sea, by the isles of balm;
"Thanks to Allah, who gives the palm!"

Incidentally, this is one of the finest of the "tree" poems in Whittier, of which, curiously, there are quite a few.

A note of whole-hearted acknowledgement of the truth of the Vedāntic principle is struck for the first time in "The Overheart" (1859):[7]

And India's mystics sang aright,
Of the One Life pervading all,—
One Being's tidal rise and fall
In soul and form, in sound and sight,—
Eternal out-flow and recall.

The poem is an assertion of the simultaneous immanence and transcendence of God, emphasis on which is most clear-cut and forceful in the Vedānta. Naturally, devout Quaker that Whittier was, while endorsing such basic abstract principles of Hinduism, Buddhism, or Islam, and also their attitude of piety in general, he could not but look askance on the myth and ritual of these pagan religions.

"Miriam" (1870), though in the form of a narrative poem with the locale of its frame in New England and with the locale of the tale itself in the court of Akbar (somewhat as in the novels of L. H. Myers), is a plea for the recognition of the common ground among the great religions, "the common law of righteousness" and of forgiveness too. It is appropriate that the main figure in the story is the Emperor Akbar, who attempted a pan-religious reconciliation and blend of the great faiths called *Din-e-Ilahi*. The poet all but commits himself to a view, reminding one of the medieval, patristic interpretations of classical history and literature, that the religions of Hinduism and Islam prior to or after Christianity are but either anticipations or confirmations of the truth of the Gospel, willed, planned, and brought about by Providence, "as a part of the unmeasured overheart." What draws Whittier's attention is the fact that Akbar could rise above

[7] The term "overheart" (corresponding to Emerson's more famous "oversoul") connotes an emotional link with God rather than the intellectual prehension suggested by Emerson's idea.

... all the strife of sect and creed and rite
Santon and Gouroo waging holy fight:[8]
For the wise monarch, claiming not to be
Allah's avenger, left his people free,
With a faint hope, his Book scarce justified,
That all the paths of faith, though severed wide,
O'er which the feet of prayerful reverence passed,
Met at the gates of Paradise at last.

In the poem, the Christian message of noble forgiveness carried by Miriam, the Christian begum of the Emperor; the "laws of Menu," tempered by the principle of the Vedic verse

He who all things forgives
Conquers himself and all things else, and lives
Above the reach of wrong and fear;

and the Muslim "law of righteousness" — all would seem to meet in an ideal synthesis. The poem ends with a tribute to Akbar and a mention of the fact that over the grave of the Emperor and his Christian begum

(who shall tell
If it be chance alone or miracle?)
The Mission press with tireless hand unrolls
The words of Jesus on its lettered scrolls
Tells, in all tongues, the tale of mercy o'er
And bids the guilty, "Go and sin no more!"

All religions may be equal; but some, one's own and allied denominations especially, are more equal!

"Disarmament" (1871), a characteristically Quaker if not pacifist plea for the abjuration of violence and of the use of arms, approximates an experience attributed to the Buddha to the Gospel message of non-violence, the familiar image of the Dove being brought in.[9]

"The Brewing of Soma" (1872), which owes its idea to Whittier's reading of Max Müller and Georg Bühler, and which contains the famous hymn "Dear Lord and Father of mankind!" starts with a scene from "the childhood of the world," "that child-world's early year" when the brewing and drinking of *Soma* were ritual acts of worship among the Hindus. Whittier goes on to note with sadness that the consumption of intoxicants

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[8] Another New Englander James Russell Lowell's "Oriental" poem "An Oriental Apologue" on the holy fight of "Santon" and "Gouroo" is an instance of an unsympathetic view of the religions of the Orient and may be contrasted with the poems of Whittier and Emerson.

[9] It may be noted in passing that, as Lewis Leary points out (p. 50), considerably before Thoreau, whose mode of passive resistance influenced Gandhi, Whittier the Quaker advocated it in his leadership of the anti-slavery movement.

continues in modern civilized Christendom. With a Quaker, prohibitionist zeal, he condemns the habit and begs in the famous hymn the intervention of God in his paradoxical role of chastiser and saviour, "scourge and remedy":

> Speak through the earthquake, wind, and fire,
> O still, small voice of calm!

Though the Dionysian significance and implications of the ritual cannot but be lost upon Whittier (what his attitude would have been to pagan ritual had he the findings of modern cultural anthropology made available to him may be speculated about), it is worth noting that the tone of gusto in his description of the ritual of *Soma*-brewing and *Soma*-drinking (reminding one of the witches brewing in *Macbeth*) is something which certainly matches the devotional fervour of the latter half of the poem, which constitutes the hymn.

The rest of the "Indian" poems of Whittier to be considered are in the nature of translations or versifications of Indian originals. "Giving and Taking" (1877) is a rendering into verse of a prose translation of a few verses from the well-known gnomic work in Tamil, the *Tirukkural* of Tiruvalluvar, whose name is given in edition of Whittier's poems as "Tinnevaluva" (probably an error of transcription). Whittier is said to have used W. H. Drew's prose translation of *Tirukkural* entitled *The Cural of Tiruvalluvar*. The extracts chosen for the verse rendering are those which deal with the theme of gratitude and the heinousness of the sin of ungratefulness. His choice in his paraphrase of some translations from Sanskrit, "Oriental Maxims" (1878), reveals his main preoccupations. The first set of verses from the *Institutes of Manu* turns on the need for self-examination (a typical Puritan emphasis) and for being mindful of the fact that God is omniscient, noting every secret motion of the inmost will and thought. The second and third sets are from the *Mahābhārata*. The second is a summation of the old Morality theme, the theme of *Everyman*, that only good deeds and virtues can stand by us and redeem us at the hour of death. The third piece also is a call to virtuous conduct, the moralistic insistence on virtue being characteristic of the Quaker spirit. The sermonizing tone and the labouring of the obvious moral, a habit with Whittier, may detract from the epigrammatic terseness of the original Sanskrit verses. But the moralistic manner of speech at least has the advantage of coming naturally to him, and of not being deliberately put on as in some eighteenth-century didactic verse. "The Dead Feast of the Kol-Folk" (1879) has the unnoticed distinction of being one of the earliest, if not the earliest, of poems inspired by anthro-

pological discoveries about the customs of primitive folk.[10] Whittier's interest in primitive myth is in evidence in several poems on themes relating to Red Indian, Norse, Hebrew, and Persian folk-tales and traditions. The tribesmen's strange awareness of the interpenetration of life and death comes through in the poem mainly through a bareness of utterance. "The Hymns of the Brahmo Samaj" (1885), a paraphrase in English verse of the prayer of a reformist Hindu group in the nineteenth century in which Whittier evinced great interest, is a paean to the everlasting mercy and love of God, advocating complete resignation and surrender to the operation of Divine Love and Mercy, which so readily respond to prayer. The translation comes to a close with a metaphorical Indian vignette in which the blessed souls

> sing their grateful psalms,
> And rest, at noon, by the wells of God,
> In the shade of His holy palms!

S. VISWANATHAN

Most men in the course of their lives have known such Platonic hours of initiation, when the sense of beauty has risen from a pleasant feeling to a passion, and an element of strangeness and terror has mingled with their joy. In those hours the world has seemed charged with a new vitality; with a splendour which does not belong to it but is poured through it, as light through a coloured window, grace through a sacrament, from that Perfect Beauty which "shines in company with the celestial forms" beyond the pale of appearance. In such moods of heightened consciousness each blade of grass seems fierce with meaning, and becomes a well of wondrous light: a "little emerald set in the City of God." The seeing self is indeed an initiate thrust suddenly into the sanctuary of the mysteries: and feels the "old awe and amazement" with which man encounters the Real.

—EVELYN UNDERHILL

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[10] Whittier seems to have come across the funeral dirge in translation in a volume of the *Journal of the Asiatic Society, Bengal.* In the headnote to the poem, he quotes the pioneering anthropologist E. B. Tylor's account in *Primitive Culture* (1871) of the death rites of the Kol tribes of India.

F. SEYMOUR SMITH

Training for Bookselling

[Our old friend Mr. F. Seymour Smith is a qualified librarian and bibliographer. He has been Chief Librarian of a small group of public libraries in London. He has a great practical experience of the book-selling trade because of his connection with the famous firm of W. H. Smith and Son Ltd. He has himself played a responsible part in the training schemes that he describes and he conducts some of the lecture courses in English literature in these schemes. This brief essay should be valuable for the forward-looking information it gives.—ED.]

AS NEARLY all books are sold to the general public from a retail bookshop, booksellers' assistants are shop assistants. Do they require special training, or can anybody with experience in retailing quickly pick up the knowledge and technique?

This kind of question was in the minds of booksellers and their advisers as soon as war conditions in Great Britain gave way to the post-war years from about 1947 onwards. Ever since then, the Booksellers Association of Great Britain and Ireland, through its special committees, conferences, and trade enquiries, has been making intensive research into the question of adequate training for bookshop assistants.

There never has been any doubt that those whose business it is to serve the book-buying public need special training, good general education and aptitude for the work, if the standard of service is to be raised, and maintained, to the level of current demands. To acquire the detailed knowledge of books, authors, editions, series, and subjects possessed by the true bookman of yesterday (such as, for example, the never-to-be equalled John G. Wilson, C.B.E., of Bumpus in London) takes a lifetime, and the dedication of spirit found usually only in great craftsmen, professional workers, and artists. It is nearly an impossibility to train for this kind of bookmanship. Those who have it are rare, are becoming rarer, and will perhaps soon be of the past.

But there is a halfway house which can be provided, and which can be pointed to, as something attainable, even today, by the average young bookseller. It is that compromise that the Booksellers Association in Great Britain has been working towards during the last five or six years. Soon, probably by the autumn of 1968, the complete scheme of training and diploma examination will start, and with the encouragement of the trade will be made available to everybody now engaged in bookselling, and to all future entrants. Current Governmental requirements and obligations will be fulfilled and will ensure the co-operation of employers.

It is doubtful if any industry in a developed economy would now be able to attract entrants of intelligence, education, and ambition if opportunities for thorough training were not provided. Awareness of this is an incentive for both the smaller firms as well as the general average to view developments favourably as well as critically.

Surely the same position will eventually be reached in all countries in Europe, Africa, and the Far East. Trade follows the book; the book is the absolutely indispensable tool for the student, whether he or she is academic or technical in approach to a way of life; and the book supply and distribution system of a country's economy is the kingpin of the whole structure of a literate society. Libraries at present are developing more in ten years than they did in a hundred of the past. This is so, even in Britain, where public libraries were already quite well established owing to the epoch-making legislation of 1919. And the work of the British Council and UNESCO in promoting the rapid growth of library services in developing countries is astonishing to those accustomed to the slow pace of such services in the past.

From 1968 the British Training Board for Distribution will, in fact, impose a compulsory levy approximating to one per cent of the total wages bill, in order to establish training schemes in retailing and wholesaling where these were non-existent or inadequate.

Bookselling is now a complex job: knowledge is immense in its scope and quantity, and all knowledge is in books and printed material. In any one day, a busy bookshop assistant may be confronted with requests for help, advice and service dealing with scores of the hundreds of thousands of books in print in the English language alone, without considering for the moment the millions of books in other languages. Hence his expertise must go far beyond the stock his shop carries, be it amongst the greatest in the world.

Briefly, the Examinations Board and education officers in London and the big cities of Britain have devised a system of training which begins, as it should, with the young entrant, and proceeds to a comprehensive course for the final Diploma. It is understood that such a scheme will impose a burden on the small shopkeeper and his staff, where experience will be limited. How is this burden to be lightened?

The answer is to be found in an ingenious device for the training and testing of young and new booksellers in their daily work. It is to be known as the Booksellers *Work Book*. In effect it is a book trade manual, *compiled by the student himself*. The Association supplies this *Work Book* at a small charge, and it is the employer's duty to hand it to his assistant-student, with an explanation of its use.

Stencilled for economy, and cased, loose-leaf, in stiff board binder, the *Work Book* (measuring 33 centimetres by 20) consists of 27 pages in duplicated numbering; that is each white page from 1–27 is doubled by a pink page from 1A–27A. The white is for the student; the pink is for the manager, proprietor, employer, or senior assistant in charge of staff training.

Questions from student to senior will continue throughout the course, and the book in effect outlines a course of training on the shop floor, providing a logical and systematic check from the simple beginning stage to final salesmanship. Essential textbooks are noted throughout as recommended reading for private study.

Each stage is separate, yet complementary to what follows. The course begins with generalities about the bookshop and the job, followed by a page on the classification or grouping of books in stock. From here it proceeds step by step through systems of stock control; sources of information; ordering routine for customers requiring books not in stock, dealing with all procedures from order to receipt, check, publisher's answers to order; and ending in this group with an explanation of how to deal with Book Tokens. This scheme, now very well established in British shops, provides tokens of differing money value for exchange at any shop working the system for books up to the value of the token presented by the customer, who has normally received this coupon as a gift from school, friend, or parent. The advantages of allowing the recipient personal choice of books are obvious, unwanted or unsuitable gifts being avoided. The recipients of tokens are thus encouraged to visit bookshops and to ask advice on the choice of books. Both of these procedures are much to be desired because they are good advertisements for the book trade and cost nothing. A central clearing house deals automatically with the financial reimbursements of booksellers exchanging the tokens for books.

All of these details have to be explained to young booksellers, including instructions in suggesting the scheme to customers who are doubtful what to choose for presents, and who may know nothing at all about the scheme until it is explained to them in person.

The next section deals with the making, appraisal, and pricing of books (that is, with the publisher's function in the trade); followed by material on display, attention to customers, and to salesmanship.

Each white page in this course is a question page as well as an instruction sheet, and the student is required by his senior to answer the questions, or to write the preliminary essays designed to test his general knowledge and grasp of fundamental ideas, and to reveal his progressing level of attainment.

Having worked through the course, the last step for the student and the senior is to fill out p. 27 with full details of name and address, firm worked for, etc., leaving the bottom section to be completed by the headquarters training officials. The completed *Work Book* is then sent to headquarters, where the response of the student is scrutinized, the performance evaluated, and the final report of assessment is made. Having passed through this, the student has progressed from ignorant newcomer to partly-trained junior assistant, without having gone outside his place of work. This last is a most important aspect of the scheme.

The next stage is more intensive, and the training is more comprehensive and varied. It deals in passing with theory, but as far as possible still emphasizes the practical approach.

Most desirable of all are the residential training courses, which are being extended and which attract the maximum attendances. These are held at such centres as adult training colleges, technical colleges, and at university colleges during the vacation.

The lecturers cover between them most aspects of management, the financial and business sides of bookshop economics, and related topics. One foresees that in the future we shall have a residential college devoted entirely to bookshop training, just as other industries have facilities for full-time study in similar institutions. The distributive trades in general are catered for, but the whole trend now is to continue to bring home to everyone concerned that *Books Are Different*. General training is not good enough; bookshop assistants must have specialized training.

But a full-time college is a vision of the future, not too far away, but scarcely practical now. In addition to current provisions mentioned above, every year courses of lectures are held at evening classes in London and in many provincial cities. Here Bibliography in the Bookshop is studied intensively, and training given in the use of the tools of the booktrade, search, technique, the preparation of subject buying lists for libraries, customers with specialized interests, and the technical, scientific literature now of supreme importance. English Literature (with a glance at foreign classics) is always sure of a "house-full" audience, and twentieth-century literature receives detailed study in a course of ten lectures: in all courses students are encouraged to do some written work.

Yet evening classes are not possible for some students. For these, it has been necessary to provide tuition by correspondence. In spite of its limitations, provided students will discipline themselves to regular reading in the textbooks, and to the answering of test papers throughout the course, a correspondence course can offer satisfactory training if combined with practical work in a good bookshop.

New correspondence courses are now being prepared to cover the six principal trade subjects: from economics and administration to bibliography, with a glance at the publishing industry. Specialization courses will follow.

Whatever course of training is taken by students, all who wish to qualify are obliged to take the examinations of the Booksellers Association. Those who complete the course, and who obtain Certificates in all subjects, qualify for the final Diploma, with provision for Honours to be awarded to outstanding and distinguished students who have been able to submit answers to written questions well above the average.

Experience has proved that bookshop students of good general education and ability are much more likely to be attracted to the work, in spite of the chances of financial rewards being somewhat less than in many other vocations, if a scheme of training such as that outlined above is offered them.

Once they are convinced that special knowledge and training are required, because *Books Are Different,* assistants take a pride in their work, and tend to stay in it, progressing from small shop to larger; and in great firms, often from youthful entrant to a managership in maturity.

Great firms, indeed, have long provided thorough courses of training independently of the association, or complementary to the official courses. Here the scope is so wide, that assistants are expected to specialize in subjects such as foreign literature, religious publications, scientific and technical, academic, university, library and political book requirements. The higher the educational qualifications the more attractive such specialized work becomes, and if the training is post-graduate, something approaching the ideal is attained.

F. SEYMOUR SMITH

BLESSINGS upon Cadmus, the Phoenicians, or whoever it was that invented books.

—CARLYLE

New Books and Old

"The Mind of Mahatma Gandhi" *

GANDHIJI has left behind him an enormous volume of writing. Yet every bit of it, every sentence and paragraph, is luminous and glows with his sincerity and high purposefulness. Making an anthology out of this mass of material is no easy task, but the late Shri R. K. Prabhu, who passed away early in 1967, made a successful attempt, published as far back as 1945. It ran into a second edition in 1946. But a need was felt to incorporate passages from the later writings of Gandhiji and those relating to Indian problems which had been omitted in the earlier edition. This has now been done, with the collaboration of Shri U. R. Rao, and we have before us a revised and very much enlarged edition of this very fine anthology of writings, divided into fifteen chapters, each with several sections under suitable topic headings.

The first chapter appropriately deals with Gandhiji's writings about himself. The following, for instance, sound the keynote of his life and summarize his main message to his fellow men:

> Mine is a life full of joy in the midst of incessant work. ...
>
> I have always attempted to regard those who differ from me with the same affection as I have for my nearest and dearest. ...
>
> I have always felt towards the poor as my own kith and kin. ...
>
> If we could cross the I's and Mine's from religion, politics, economics etc., we shall soon be free and bring Heaven upon earth.

Many chapters deal with virtues to be practised by the individual to make him a better human being; for Gandhiji's emphasis was uniformly on improving the moral and spiritual quality of those engaged in any activity he undertook. These are the age-old disciplines laid down as *yama* and *niyama* by followers of the Vedic faith, as the *Pañcaśīla* by the Buddhists, and as *anuvrata* by the Jains. Thus Gandhiji, like other great men, presented the paradox of a revolutionary in action but a conservative in holding fast to age-old principles laid down by the sages. The revolution he sought to promote was in their application to the affairs of daily life in all spheres, social, economic, and political. Thus, "Truth," "Fearlessness," "Faith," "Non-violence," "Satyagraha," "Non-possession," "Brahmacharya" are among the chapter headings in the book.

The chapter on "Sarvodaya" — a word coined by Gandhiji to describe the social order of his conception — has eight sections, including "Satanic Civilization," "Man and Machine," "The Curse of Industrialization," and "Socialism," and contains challenging ideas expressed firmly and without mincing words. In the section, "A Socialist Pattern of Society" in the same chapter, Gandhiji says:

> I do visualize electricity, ship-building, iron works, machine-making and the like existing side by side with village industries. But the order of dependence will be reversed. Hitherto the industrialization has been so planned as to destroy the villages and village crafts. In the state of the future, it will subserve the villages and their crafts.

One wishes that our planners, who so often invoke the name Gandhiji, had his vision and kept Indian (and foreign) tycoons in their place in planning big industrial enterprises. It is easy to dismiss these ideas as those of a Utopian. Nevertheless they merit deep consideration in the light of what is happening

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* *The Mind of Mahatma Gandhi.* Compiled and edited by R. K. PRABHU and U. R. RAO. (Navajivan Publishing House, Ahmedabad. 590 pp. 1967. Rs. 12·00)

in India and the world today. His doctrine of trusteeship and his views on economics appear naïve to many people, but he held fast to them to the end of his life because he believed in human nature and always stressed human values.

The chapter on "Freedom and Democracy" contains passages dealing with current political problems and presents his suggestions for the resolution of many problems in India and the world according to his own basic views on life. They show him as a true world citizen passionately pleading for peace and for its attainment by peaceful means. For him service to the world lay through service to India, so as to enable her to preserve her distinctive genius, her national *Dharma*. Writing on 7 December 1947, a few weeks before his death, he said:

> I am only hoping and praying ... [that there] will rise a new and robust India, not warlike, basely imitating the West in all its hideousness, but a new India learning the best that the West has to give and becoming the hope, not only of Asia and Africa but of the whole aching world.

Regarding the language problem, Gandhiji held definite views and set no limit to the heights to which Indian languages should grow. These views are, however, not so popular today. He said:

> The highest development of the Indian mind must be possible without a knowledge of English. ...
>
> I must not be understood to decry English or its noble literature. The columns of the *Harijan* are sufficient evidence of my love of English. But the nobility of its literature cannot avail the Indian nation any more than the temperate climate or the scenery of England can avail her. India has to flourish in her own climate and scenery and her own literature, even though all the three may be inferior. ... We and our children must build on our own heritage. If we borrow another we impoverish our own. I want the nation to have the treasures contained in that language, and for that matter, in other languages of the world, through its own vernaculars.

This stemmed out of his doctrine of *Swadeshi*, which he said was "the only doctrine consistent with the law of humility and love"; and, being an embodiment of both, he could claim: "My mission is not merely brotherhood of Indian humanity, not merely the freedom of India ... but to realize and carry on the mission of brotherhood of man."

The book contains an elaborate Bibliography, Source References, a Chronology of Gandhiji's life, a Glossary, and an Index, which greatly add to its value.

It is a most valuable handbook for those who are interested in Gandhiji's ideas and message, and desire to refer to his authentic utterances on subjects almost encyclopedic in their variety.

K. SAMPATHGIRI RAO

Gandhi in Indian Politics. By NIRMAL KUMAR BOSE and P. H. PATWARDHAN. (Lalvani Publishing House, Bombay. 93 pp. 1967. Rs. 8.50)

In this book are reproduced three lectures by Professor Nirmal Kumar Bose and two by Raosaheb Patwardhan, in which they give an appraisal of Gandhiji's political philosophy from different angles. Many regard Gandhiji as a religious leader who strayed into politics, and in support cite his emphasis on certain moral principles like truth, non-violence, faith in his "inner voice," and so on. Professor Bose interprets these principles in the light of Gandhiji's actions and decisions in the course of the fight he led for India's freedom. Though Gandhiji never deviated from the principles he set before himself in their practical application to the situations that developed from time to time, he realized that limitations had to be accepted, the most important being that he used a political organization like the Congress to give effect to his ideas. Thus, for example, he insisted that *Satyāgraha* was a weapon which he him-

self should try out first before others did; that fasting was a device which he alone should resort to; and so on. But, as Professor Bose attempts to prove, behind the advocacy of these principles lay Gandhiji's deep-seated concern for the welfare of the masses — of the villagers steeped in poverty and of the working class. He cites Gandhiji's advocacy of the yarn franchise for membership of the Congress as an example of the significance Gandhiji attached to manual labour. His insistence on non-violence was justified on the high moral ground that what was earned by violence could not be defended by non-violence, meaning thereby that even if freedom could be earned through violence, it could not be lasting or based on strong foundations.

To the practical traits in Gandhiji's principles and to his actions, broad-based on them, Raosaheb Patwardhan also pays tribute, though his assessment of many of Gandhiji's decisions and actions is more conventional than Professor Bose's.

In many respects Gandhiji's philosophy and his conceptions of democratic functioning were somewhat in advance of the times in which he lived and worked, and one sadly reflects on the manner in which the Congress, which was the principal instrument through which he carried out his programme of action for freedom, and Congressmen repudiated some of his main principles and ideals even when he was alive. The partition of India came as a bitter pang to him because it represented a reversal of such ideals as communal unity. It was especially so because those very Congress leaders who stood and fought with him for decades "acquiesced" in the act of division. What he would have done to give practical effect to the deep disappointment which India's partition caused him can now only be a matter for speculation; but, as Professor Bose tries to show, he had some clear-cut plan in his own mind about it. Unfortunately, however, he was assassinated within six months.

Professor A. B. Shah, in his Introduction, says that the purpose of the Indian Committee for Cultural Freedom in arranging these lectures was "to provoke discussion on issues that are relevant to the modernization of Indian society within the framework of its democratic Constitution"; and also: "Regardless of the extent to which one agrees with Gandhi, his relevance to this process is beyond question." The lectures, especially Professor Bose's, certainly help to provoke such discussion.

C. V. H. RAO

Readings in Indian History, Politics and Philosophy. Edited by K. SATCHIDANANDA MURTY. (George Allen and Unwin Ltd., London. 392 pp. 1967. 60*s*.)

Seventy-six contributors build up this impressive anthology and the editor himself explains its aim as an attempt

> to present a panorama of Indian History and a conspectus of the socio-political and the religio-philosophical thought of India. ... Care has been taken to collect a number of representative viewpoints on all the topics ...

Such variety is a hallmark of this symposium: not only the more specialized philosophical discussions, but current or recent issues like the Hindu-Muslim encounter or the good and ill in the British Rāj, are presented from often contradictory standpoints. Indian history and history as such are discussed successively by nationalists, "critico-academics," a Marxist, the editor as theist, and Nehru himself. Nehru appears on four other occasions (e.g., "The *Pañcaśīla* Approach"); while Gandhi contributes thrice; Rabindranath Tagore once ("Personal Theism"); Radhakrishnan twice; Shri-Aurobindo four times (e.g., "The Spirituality and Symmetric Character of Indian Culture"); Das Gupta twice; and Muhammad Iqbal thrice (including a twelve-line poem on "Tolerance," p. 331); while a place is rightly found for Ram-

mohan Roy ("Vedāntic Monotheism.")

Many of the remaining authors are thought-provoking: without prejudice to other contributors we may cite Vinoba Bhave's nobly expressed "The Kingdom of Benevolence Through 'Dāna,'" with its non-violent, property-less, State-less society; or R. Bhaskaran's kindred "The Universal Relevance of Indian Political Precepts and Practices," with its pleas for a "third way" and "a society where authority is so to say held in solution, not concentrated in the political mechanism." For a contrast to such idealization of "Indian concepts," turn to K. M. Panikkar's stark denial of the special "spirituality" of India; while his "Hindu Conception of the State" (pp. 135–8) expounds Kauṭilya and admits the weakness of Hindu theories of the individual — precisely what V. P. Varma (p. 139) affirms. Yet "spirituality and morality" by no means always imply respect for the *specific* dignity of an individual. In this connection C. Kunhan Raja's arresting thesis linking "Vedic-Cārvāka Naturalism" provides a welcome novelty, to be balanced perhaps by Tagore's *Līlā*-full cult of joy.

"Democracy" is a frequent theme: whether in M. N. Roy's cosmopolitan humanism ("Man must again be the measure of all things," pp. 199–202); in Humayun Kabir's equally thoughtful discussion of the meaning of democracy; or in Rammanohar Lohia's thesis of the "Third Camp." Of the purely philosophical contributions, we noted especially T. M. P. Mahadevan, Swami Vivekananda, and Iqbal.

For inevitable, if unconscious, special pleadings for diverse standpoints and the sometimes forced plea that each has "universalist" value, some practical yet non-streamlining synthesis must be forged. This volume witnesses vividly to the wealth and sincerity of discussion in modern India.

TERENCE WHITE GERVAIS

Thinking with the Yajurveda. By GANDABHAI G. DESAI. (Asia Publishing House, Bombay. 184 pp. 1967. Rs. 20.00)

Today there is a great need for the presentation of Vedic teaching in a manner which will appeal to modern readers. This need is met by Shri G. G. Desai in this interesting book.

He divides the book into nine chapters, each of which enlightens us on some of the concepts of the *Yajurveda.* These thorough discussions are replete with allusions to masters of science like Eddington, Whitehead, Einstein, Barnes; to philosophers like Kant and Śaṅkarācārya; to *littérateurs* like Tagore and Bernard Shaw; and to leaders and social thinkers like Pandit Jawaharlal Nehru, Mahatma Gandhi, and Acharya Vinoba Bhave. These references show the breadth and versatility of the author's knowledge, and render the book a veritable feast for the reader.

In the comparison of these thinkers' trends of thought with the concepts of the *Yajurveda,* the author ranges very widely. But, in spite of the digressions and diversions, he does not mar the solemnity and integrity of the subject, as we find especially in the treatment of the concepts of Agni, various *Yajñas,* and the *Rudrāṣṭādhyāyī* worship of the *Paramātmā.* The discursive treatment supports the basic serious treatment and makes the book more thought-provoking and inspiring.

One feels it would have been more convenient if the references had been given on each page as footnotes rather than at the end of the book.

SHAKUNTALA N. GAYATONDE

Links between Judaism and Christianity. By SAMUEL UMEN. (Philosophical Library, New York. 153 pp. 1966. $4.75)

In the modern world two movements of some significance are coming forward: there are scholars who write books, and societies which work, for a sympathetic understanding between Judaism and Christianity. Similarly, both in the Lebanon and in Switzerland, there are groups of scholars who are urging a serious dialogue between Muslims and Christians. But again, very significantly, there is no such effort to bring Judaism and Islam, the two religions that are closest to each other, together, in friendly accord and discussion. And the greatest tragedy — yes, tragedy — of scholarship in the twentieth century is that the comparative study of the three Semitic faiths — Judaism, Christianity, and Islam — is still an unborn embryo, dreamt of by many, but unachieved by exact scholarship.

This book by a learned Jewish *rabbi* and lecturer is an extremely simple treatment of Judaism in its relation to Christianity. It is dedicated to Pope John XXIII, and the Catholic Archbishop of Boston writes a Foreword. Judaism, it is said, encourages research and study; Christians may disagree with some of the arguments, but will admit the main purpose of the book.

The author's treatment is simple rather than original. He deals with the Torah and the Bible; with the Prophets and their teaching; with Jesus as a great Jewish Teacher. Wisely he leaves aside the Immaculate Conception, the Redemption, the Trinity, and Original Sin. The Bible is summarized from the Jewish angle. The much maligned sects — Pharisees and Sadducees — are dealt with properly. And finally, Paul and the Synagogue and the Church.

But Muhammad, the *Koran,* and Islam do not exist for the author. Rightly, perhaps, for him; but unfortunately for the world of scholarship, which is seeking to pave the way to better understanding.

A. A. A. FYZEE

Religious Movements in Modern Bengal. By BENOY GOPAL RAY. (Visva-Bharati, Santiniketan, W. Bengal. 244 pp. 1964.; received October 1966. Rs. 10.50)

Religious Movements in Modern Bengal breaks new ground in sociological studies. The author is Reader in Philosophy at the Visva-Bharati and he has brought to bear upon this book his wide scholarship and trained judgement. A keen student of sociology and folk literature, Shri Ray has discussed in this book the various religious movements in Bengal since the birth of Raja Rammohan Roy. The geographical outlines of Bengal, so far as this study is concerned, stretch "from the Khasia [*sic*] and Jaintia Hills to Chotanagpur and from Darjeeling to Chittagong and Puri." Most of the religious movements mentioned here are mass movements during the nineteenth or the twentieth century. It has not been possible for the author to include the bewildering number of *gurus* and the Orders established by them, as the number of such *gurus* in Bengal is enormous. The study takes into account all the major and one or two minor religions flourishing in Bengal, but does not show any narrow dogmatism.

The book has eleven chapters and three appendices. A brief sketch of the social and religious condition of Bengal at the time of Raja Rammohan Roy prefaces the historical survey and the critical estimate. In the first chapter there is an orderly account of the rise of the Brahmo *dharma* and the Samaj, while in the second the focus is on the Ramakrishna Math and Mission. The third chapter concerns itself with the reforms in the ancient branches of Hinduism. The fourth centres upon the individual *gurus* and the *āśramas* they established. The fifth chapter is devoted to determining the significance of the various Hindu religious movements and in the sixth the author discusses the re-

form of aboriginal religions. Chapters VII–X have been devoted to Jainism, Buddhism, Islam, and Christianity respectively. In the final chapter the writer discusses what the pattern of religion is likely to be in the years to come and predicts:

> The future religion ... will be the religion of "eaches." Each man or woman will follow religion in his or her own way. The religion of "eaches" will be unique in the sense that the individual will establish a personal relationship with God in his own manner.

The work has been done systematically and methodically. But I feel a trifle disappointed in finding no mention of that religious sect which has its headquarters at the Satima temple at Ghoshpara in the district of Nadia in West Bengal. Furthermore I feel that the Mahananda Mission which runs educational institutions outside Bengal deserves some notice in the pages of a book like this.

Another omssion which adversely affects the book is the absence of any account of Judaism and the Armenian Church in Bengal.

A book of this type demands better editing and proof-reading and I hope that in the research volumes to be published in the years to come by the Visva-Bharati more attention will be paid to the technical aspects of modern book production.

DILIP KUMAR SEN

[It is regrettable that the Appendix on "Theosophy" (p. 227) should be so unsound both as to Theosophical teachings and the history of the Theosophical Movement. Among easily available sources which have been neglected are:

H. P. BLAVATSKY: *The Secret Doctrine* (1888) and *The Key to Theosophy* (1889); W. Q. JUDGE: *The Ocean of Theosophy* (1893); *The Theosophical Movement: 1875–1950* (Cunningham Press, Los Angeles, 1951). Leadbeater is no source.—ED.]

Allegory: The Theory of a Symbolic Mode. By ANGUS FLETCHER. (Cornell University Press, Ithaca, N.Y.; Oxford University Press, Bombay. 418 pp. 1964. $5.75)

The word "allegory" is said to be derived from the Greek *allos* (other) and *agoreuein* (public, open, or declarative speech). Literally it implies saying one thing and meaning another. In its widest sense it covers almost the whole range of literature. Thus, as Northrop Frye has pointed out, all literature is from the point of view of commentary more or less allegorical, while no "pure allegory" will ever be found. Thus even Dante's *The Divine Comedy,* which is commonly considered to be the most notable example of allegory in Western literature, was held by Coleridge (and more recently by Auerbach) to be only quasi-allegorical. Professor Fletcher says that allegory is a protean device omnipresent in West- to the modern era. We may add that ern literature from the earliest times its vogue in Eastern literature is not less pervasive. It may be recollected that the ancient Indian aesthetician Kuntaka declared that indirect expression (*vakrokti*) was itself the key to the literary mode.

The scope of the present work is so vast that the lay reader is bewildered by the maze of academic technicalities drawn from such disparate fields as literary criticism and the history of art, psychology and sociology, classical theories of rhetoric, and modern investigations into the origins of religion. The very comprehensiveness of the study comes in the way of comprehension. If one succeeds in following the book through all its intricacies and refinements, he is left wondering what exactly the author has established in the way of broad human significance.

These observations are in no way intended to detract from the outstanding merits of the attempt, perhaps for the first time on this scale, to frame an over-all theory of allegory which

aims at encouraging "a state of readiness for special devices by which given literary works conform to the large-scale patterns set forth." The treatment is not metaphysical, but influenced predominantly by the views of the notions of obsessive or compulsive Freudian school of psychoanalysis: the action receiving special emphasis, with a whole chapter devoted to them.

It is sought to make out that allegorical heroes are, without exception, instances of daemonic possession, and that allegoric imagery has always a cosmic background. Allegorical stories are represented as organized ritual sequences of events brought about by the magical interplay between daemonic and cosmic forces. A special feature of the book is the group of illustrations, ranging from Renaissance to modern art, with a commentary on each, seeking to highlight the close connection between visual and literary allegory. It is the author's contention that the allegorical mode involves a dualism resulting in symbolic tensions which in the West antedate Christianity, "a mode as old as Hesiod and as new as the most recent science fiction or Freudian romance"; and, we may add, the ideals of Hollywood, or of advertising practice.

The conclusion seems to point to the fact that allegory is closely bound up with religious ritual and symbolism, and that the analogies between religious, literary, and psychoanalytically observed phenomena all confirm the oldest idea about allegory, that

> it is a human reconstitution of divinely inspired messages, a revealed transcendental language which tries to preserve the remoteness of a properly veiled godhead.

But the reader is not only likely to lose sight of the destination in struggling through the dense jungle of illustration, but even to miss the wood itself on account of the trees and the impenetrable undergrowth of footnotes.

K. GURU DUTT

T. S. Eliot: A Critical Essay. By NEVILLE BRAYBROOKE. (William B. Erdmans Publishing Company, Grand Rapids, Michigan, U.S.A. 47 pp. 1967. 85 cents)

John Wain once said that "historicity is the gearbox of Mr. Eliot's criticism, where creative sensibility is its engine." This is no fanciful simile, for Eliot was indeed the complete writer. His poetry and prose were of a piece, and as a writer he was equally conscious of his predecessors and of his own talent. Widely read in quite a few literatures, his writings often reverberate with scholarly echoes. The great bass in his works, however, is his commitment to the idea of Christianity. Mr. Neville Braybrooke, in this brief but cogent essay, points out how Christianity is at the back of all his writings. Sometimes it takes the form of puzzled doubt; more often it is a pleased wonderment; and there are places where he questions angrily or accepts unreservedly. And, ultimately, Christianity itself is "beyonded" and all but lost in universal religion.

Neville Braybrooke's study is essentially subjective; for Eliot never referred explicitly to these religious undercurrents. Some of his ancestors were scholars and clergymen, and a childhood nurse probably gave him his first taste of religion by taking him to a Catholic Church. Eliot has also admitted that he had been impressed by an engraving of Murillo's Immaculate Conception which hung in his parental home. Prufrock is no doubt an autobiographical projection of the poet trapped in his introspections:

> I am no prophet — and here's no great matter;
> I have seen the moment of my greatness flicker,
> And I have seen the eternal Footman hold my coat, and snicker,
> And in short, I was afraid.

This sort of cerebral fear gains a spiritual significance in "Gerontion" and is clinched by the phrase "chilled delirium." Mr. Braybrooke finds in this poem a criticism of all forms of faith including Christianity, and moves on to "The Waste Land" where, according to him, Eliot sees "a world collapsing by trying to subsist on a civilized but non-Christian mentality." The Eliotesque varieties of Christian experience receive further probings in "Ash Wednesday," "Four Quartets" and the plays.

Mr. Braybrooke's pointer readings make the essay fascinating and he arrives at the conclusion that Eliot's greatest contribution is a positive attempt at religious integration exemplifying a poet's faith in the brotherhood of nations. One must acknowledge the existence of non-Christian religions also and explore the depths of their spiritual experience as well, and ultimately all our quests for the idea of an external symbol of God will bring us back to the Divine within. Eliot the universal man realized this fully after long years of doubts and questionings:

> We shall not cease from exploration
> And the end of all our exploring
> Will be to arrive where we started
> And know the place for the first time.

PREMA NANDAKUMAR

The Shameful Trade. By F. GEORGE KAY. (Frederick Muller Ltd., London. 218 pp. Illustrated. 1967. 30*s*.)

The Shameful Trade is a painstaking, accurate narrative of the slave trade between Africa and the Western Hemisphere, which stained the record of the European nations, which colonized countries overseas. It is written in an attractive style and will well repay perusal of its 218 pages, which in that short compass set out the salient features of that black chapter in the history of mankind. But that path has been trodden so often that one wonders that any writer can find anything new to add to the story. Readers cannot but ask why writers of today continue to present this time-worn story, while almost all of them are silent on slavery as it exists in the world today, still holding a few million people in its grip. Perhaps Mr. Kay will write another book presenting that aspect of slavery.

He is fairer to the colonizing nations than most writers on the slave trade, in that he shows in Chapter I that slavery was not an invention of these nations but that among primitive people

> it was a humane substitution for general massacre after victory in war, and one may assume that the majority of the defeated people were glad enough to continue living in slavery when the alternative was death. ... Only when nations developed economically and militarily were slaves regarded as a cheap and easily obtained labour force. ... The economic wealth and military power of all the ancient empires of the Middle East were based on the mass enslavement of men with physical strength to work for the captor.

C. W. W. GREENIDGE

Rebel Irishwomen. By R. M. FOX. (Progress House, Dublin. 112 pp. Illustrated. 1967. Paperback, 5*s*.)

These all-too brief sketches of twelve outstanding women "freedom fighters," as we should call them today, first appeared in an Irish-American journal, *The Monitor*. Eleven of them were actively engaged in the Irish struggle for independence. The twelfth, "Mother Jones," emigrated to America and, after losing her husband and four children in a fever epidemic, became a leader of the fierce labour struggle on behalf of oppressed mine-workers and sweated children in the late nineteenth century — when to go on strike meant not only the loss of job and home but frequently loss of life at the hands of company gunmen. As Mr. Fox remarks, there was

no romanticism in this struggle — only sordid poverty, ignorance, and brutishness.

By contrast, romanticism was both the glory and the weakness of the Irish nationalist movement, which arose in a great surge of poetry and passion that swept away not only doubts and hesitations but also practicality and common sense. The tragic Easter Rising of 1916 was doomed before it started by sheer ill-planning and failure in communications. Its leaders were executed; their women-folk went to jail. Some of them are described here: Maude Gonne MacBride, whose beauty held the poet Yeats in thrall for so many years; Constance de Markievicz, the rifle-bearing aristocrat; Eva Gore-Booth, poet and pacifist; the artist Grace Plunkett; and suffragist Charlotte Despard — to pick a few names at random from this diverse collection of striking individualists united by a common cause.

The cause was noble, yet marred by hot-headedness and senseless violence. It would be interesting to have a comparable study of the men who led the rebellion. Perhaps these women were too blindly devoted, and should have thrown their weight on the side of moderation rather than military adventurism. Yet what cause was ever won by prudence? The balance is a delicate one.

In his Foreword Mr. Fox speaks of the "vital element" in human nature that rises to fight oppression. For all the eloquence of his pleading, he does not altogether convince the reader that eleven of these twelve Irishwomen had it.

MARGARET TIMS

Childscourt. By JOHN COLEMAN. (Macdonald, London. 144 pp. 1967. 18*s*.)

Few situations in human relationships are so intractable and result so often in utter defeat as the education and handling of delinquent children. This book is about one man's success over many years with some of the most difficult cases.

Bill Malcolm, the subject of this study, possesses the qualities such children admire: toughness, fairness, broad-mindedness, a relaxed attitude, and an ability to speak their language—including "bad" language. The book covers his work at three schools; at Bryn Conway in North Wales, and at Alresford and Wincanton, both in the south of England. The third, Childscourt (giving the title of the book), is his own creation, and the crown of his achievement.

The keynote of his method is the school as a self-governing community, with the children learning the meaning of responsibility by actually being given it. Eventually they all seem to rise to it, in their clumsy and devious ways. That it works so well is astonishing, especially among such backward or deprived children. He also emphasizes "rich" surroundings by making his schools in imposing country houses lavishly decorated and furnished. This is a very essential part of the whole exercise. His bitter opposition to psychiatry is surprising but understandable. He will not have his children treated as "cases" to constantly have their half-hidden conflicts brought out in the consulting room. Instead he provides them with an environment carefully controlled against shock, but apparently entirely free, until the child comes up against, not authority, but a social consensus democratically built up by both pupils and staff in this self-regulating community.

Geniuses of Bill Malcolm's calibre are few, but by studying not only his methods but the man himself it should be possible to find others of similar capacity. Careful selection is everything. Everyone concerned with education or the handling of children should read this book. There are no theories. The achievement speaks for itself. All who read it will appreciate a little more the hells and torments that can afflict the growing personality.

V. G. WORTHINGTON

VIJAYALAKSHMI PANDIT

Bhatia Endowment Lectures: 1967

[Smt. Vijayalakshmi Pandit delivered the Bhatia Endowment Lectures, 1967, at the Indian Institute of World Culture, Bangalore, on 21 and 22 August 1967. We print below the first lecture, in which she considers the place and the need of science and the humanities in today's world, especially in India.—ED.]

I. Science and the Humanities

I FEEL specially honoured by being in your midst today for several reasons. It is good to feel wanted — to be asked to share one's thoughts with others and through such sharing to try to find a new approach to the problems which beset us on every side. Then there is the joy of being in a new and most beautiful part of India. In these days when regional divisions are becoming the fashion — when our countrymen think more in terms of separation than integration — it is important to move out of one's own familiar area and meet people and face problems which are different, because it is only by constantly coming into contact with each other that we can learn to appreciate developing situations. Often we discover that our so-called differences are largely artificial, manipulated by aspirants to political power. If we are honest we admit that the things that bind us are far stronger than those that divide, and yet divisions continue to take place. Meeting people helps to place things in a proper perspective and if we are wise we shall, before it is too late, concentrate our thoughts and our efforts on what is best for India and the Indian people and not on the profit or loss to any particular region. "No nation is great," says Swami Vivekananda, "because its Parliament enacts this or that law, but because its men are great and good." But how do men become great and good?

The answer to this and many other problems of our day is education. The aim of education and progress is to develop the collective instinct in man, to teach him to co-operate with his neighbour and to make him realize that his individual good depends on the good of society as a whole. This is the only way by which selfish and individualistic instincts can be suppressed and the energy of mankind be diverted from mutual competition to co-operation for the common good.

The real purpose of education seems to have been lost. It is rapidly becoming merely an instrument for securing jobs; and scholarship and the integration of the human personality have little to do with it. This would be bad at any time in any country. It is doubly serious today when India is faced with a challenge of vast dimensions. This challenge stems from the impact of science on the modern world.

Science was not unknown to the East. Looking back over the millennia, one finds many basic ideas and techniques coming from the East, but their development did not continue. It is owing to the swift progress of science in the West that the world is being brought together and scientific ideas are spreading to the four corners of the globe. The world has been reduced to one neighbourhood where each part is affected to some extent by what happens to the other parts. New ways of living and thinking are being imposed on us. From the moment one opens one's eyes in the morning until it is time to go to bed again one's life is governed by new ideas. Our living habits — what we eat, how we travel — all have been subjected to change; what seemed strange yesterday has become part of our lives today and is accepted by us.

When the Wright Brothers flew their machine at fifteen miles an hour in the opening year of the century, how

amazed the world was! I remember in 1910 there was an Exhibition in my home town of Allahabad where an aeroplane took people for a flight over the city. What excitement, how unbelievable it seemed! When Lindbergh flew over the Atlantic people all over the world were thrilled. And now, a cosmonaut encircles the earth in minutes; man has already landed on the moon; people cross oceans and continents in the course of their business every day and think nothing of it. The fear of speed has given place to a new speed-minded individual whose life is governed by the time element. But this is only one small aspect of the bigger change which is a continuing process.

It was only natural that in this world so rapidly being transformed great emphasis should have been laid after independence on the development and teaching of science in India and that Pandit Jawaharlal Nehru should have made this his special concern. It is well known that he was impatient for India to catch up with the West in all matters of technological advancement and to open the doors of opportunity to the people of India. He believed that there was no opposition from philosophy or religion to science. In his *The Discovery of India* he says:

> Science has dominated the Western world and everyone pays tribute to it, and yet the West is still far from having developed the real temper of science. It has still to bring the spirit and the flesh into creative harmony. In India, in many obvious ways, we have a greater distance to travel, and yet there may be fewer major obstructions in our way, for the essential basis of Indian thought for ages past, though not its later manifestations, fits in with the scientific temper and approach, as well as with internationalism. It is based on a fearless search for truth, on the solidarity of man, even on the divinity of everything living and on the free and co-operative development of the individual and the species, ever to greater freedom and higher stages of human growth.

Since these words were written India has indeed proved her capacity to absorb the Scientific temper and approach and to make good progress in many scientific and technological fields, but the road is a long one and there is still far to go.

Man has conquered nature. He is master of the sea, of the air, of space. Power beyond his wildest dreams rests in his hands. Part of this power has found expression in great benefits that are now available to mankind — in the vista of dazzling possibilities, of which we get a glimpse every now and then, of a world where hunger and want will have been banished for ever and where life in ever-increasing abundance can be within the grasp of all. This and much more is the promise of science. But the other side of the medal shows the continuing development of a perilous situation, which casts a dark shadow over the world, for it holds the threat of total destruction. The story of science is somewhat similar to our story of the churning of the ocean. Good and bad things both came out of the deep sea and it was left to man's wsidom to use them as he would.

The great gifts of the technological revolution are not only abundance and peace but also destruction and death. The choice is left to man. Dr. Radhakrishnan has described the atomic revolution as a conscious exploitation of new power acquired by scientific skills and ideals, and, since it is of man's making, he says, it offers man alternatives. But these alternatives cannot be weighed unless knowledge and wisdom go hand in hand. Bertrand Russell has said:

> We are in the midst of a race between human skill as a means and human folly as an end resulting in strife, insecurity and sorrow. Unless men increase in wisdom as much as in knowledge the increase of knowledge will be an increase of sorrow.

This is one imbalance in the world today — too much knowledge; too little wisdom.

Our young men are receiving an education which lays emphasis almost wholly on science to the detriment of

the humanities. Boys are not interested in the wisdom of the past. They know little about the great thinkers and philosophers of the past; so their lives cannot be guided by them. This might well prove almost as harmful as our earlier ignorance of science and technology. Science is here to stay and we need its help, but it is as well to remember that civilizations are built on values, not on machines, and the driving forces of civilization come from within.

India has been through stormy periods in her long history. She has met and responded to every challenge on the strength of her loyalty to certain fundamental spiritual values. These values are being challenged once again. Does India have the inner strength — the wisdom and the courage — to welcome the new forces, assimilate their values in the national heritage? This is the question we are called upon to answer. We require the kind of education which civilizes the emotions, widens the vision, liberalizes the outlook and develops the understanding. Educationists must face this problem squarely and find an answer. The Indian student must be initiated into the traditional values which are his inheritance. The immediate need is for the leavening of the forces released by science with that other great force, the powers of the spirit. When the two are happily blended the world will move into widening areas of progress, prosperity, and peace. The scientist accepts this and knows that it is basic to the success of his own objective.

Thinkers both of East and West tell us that there is no incompatibility between science and the values of the spirit. Mahatma Gandhi never ceased to emphasize that politics needed the guideline of morality if it was to fulfil its role in the life of a nation. Likewise, science can only pave the path to progress if it is rooted in a moral purpose. Our inability to recognize this is largely responsible for our present plight.

Principle and morality belong as much to science as to any other human effort; perhaps more so. To reject this is to lessen the great benefits that are waiting to be shared by mankind.

VIJAYALAKSHMI PANDIT

Ends and Sayings

"... ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

In October 1966, a vast coal-tip at Aberfan, Wales, partially engulfed the village school and other buildings in its landslide, killing 128 children, as well as adults. Dr. J. C. Barker, Consultant Psychiatrist at Shelton Hospital, Shrewsbury, was moved by the disaster to question the possibility of premonitions about it. With the help of Peter Fairley, Science Correspondent of the London *Evening Standard,* claims of premonitions of the disaster were invited. With similar appeals made from other sources, some two hundred replies were totalled.

Of Dr. Barker's correspondents — by whose sincerity and co-operation he was impressed — several gladly related their experiences to an interested person, having met ridicule from friends and relatives. After sorting out the 76 letters received by him, he lists 35 cases (three of them male) in the *Journal of the Society for Psychical Research* (December 1967), giving the percipient's age (from 10 to 73), the pre-disaster interval, a brief content of the dream, vision, or "spirit message," and

confirmation by witnesses that the experience was related before the event, or pre-recorded in letters or a diary. The dream of a ten-year-old girl, one of the victims, a detailed clairvoyant vision, and another dream, all experienced the night before the disaster, are related more fully.

About half the total number of letters described dreams, more intense than ordinary ones. Many claimed to have had forewarnings of other catastrophes. But, as Dr. Barker points out, the collective picture of the experiences, some veridical, some symbolic, each emphasizing various details, builds up a striking similarity of significance. Other people, with no definite perceptions, developed symptoms of an acute-anxiety-state type, which ceased when the disaster occurred or became known to them. These cases, too, claimed to be affected by disasters generally, and Dr. Barker speculates about a possible psycho-somatic syndrome, affected by some kind of telepathic "shock wave" from disasters. Obviously much further research is needed, especially of material gathered *previous* to the catastrophe, before the fact of precognition can be "incontrovertibly established." The *Evening Standard* is now collecting and analysing pre-recorded premonitions, as a kind of early-warning project. Dr. Barker raises the old problem — if, as a result of such premonitions, counteracting measures do succeed in averting the catastrophe, then, theoretically, there should be no premonitions.

This misunderstanding comes from viewing destiny and free-will as separate. Every act of free-will modifies the sum-total of destiny, and the future probabilities, partially perceived in clairvoyance or dream precognition, are not irrevocably fixed until the moment of no recall. Further, such powers demand training — a discipline extending to the moral and spiritual nature, not a passive "sitting for development." When untrained, they are never wholly reliable.

What is of interest is Dr. Barker's open-minded approach to precognition. If only one catastrophe, he holds, can be prevented by the exploration of the concept the effort will be more than worth while.

The British Government has finally taken action about alcohol as a major causal factor in the appalling number of road accidents. The Road Safety Act of 9 October 1967 now renders the driver with more than 80 milligrammes of alcohol in 100 millilitres of blood liable to penalties (disqualification, fine, imprisonment). The police have power to test the alcohol content in the blood of any driver showing impaired driving. The breathalyser (whose colour changes indicate the amount of alcohol intake) is only a preliminary guide. For legal evidence a blood analysis by the Home Office Forensic Laboratories is made, if the breathalyser indicates the necessity.

The whole subject has raised controversy. There is the human tendency to rationalize one's desires and habits. There are the demands of self-interest — some public-house licensees are full of gloomy predictions over loss of custom, and the threat to the "matiness" of the pub, the "splitting up of old friendships" — "Who is going to stand around drinking tomato juice all night?" (Michael Moynihan reporting in *The Sunday Times,* 22 October 1967). People's idiosyncrasies of make-up and habit cause different reactions to alcohol; variations due to the conditions under which the drink is taken (on an empty stomach, etc.) produce anomalies. There are discrepancies also in pronouncements by authorities as to the safe amount of drink. Sir Edward Wayne, chairman of the British Medical Association committee on alcohol and road accidents, has said, "The only safe rule is, if you drive, don't drink" — though, feeling this a counsel of perfection, he makes some compromise suggestions. The Automobile Association and Royal Automobile Club demand research on drinking pedestrians and accidents. On the other hand, since

even small amounts of alcohol impair driving capacity, there are complaints that the level of 80 milligrammes only affects heavy drinkers, and should be brought down to 50, the level said by the British Medical Association to be the highest consistent with road safety.

Encouraging reports, however, are coming through, from various towns, of drops in road casualties since the Act. At Reading, accidents involving injuries have dropped by 43 per cent; those causing damage only, by 68 per cent (*The Guardian,* 23 November 1967). Birmingham experienced during November a drop of 17.5 per cent in those killed and injured, the drop being mainly during the "late drinking hours" (*The Guardian,* 7 December 1967). Mrs. Barbara Castle, the Minister of Transport, has expressed the hope that, at least 150–240 deaths, and 1,759 serious casualties a year would be saved by the Act, a hope that must be echoed by all those with any sense of mutuality. It seems incredible that, for so long, lives and health have been sacrificed for a tempting pleasure which, however popularly acceptable, is as much an addiction as drug-taking. However small the prospects may seem at present, mankind will ultimately have to recognize the validity of the Buddha's injunction:

> Shun drugs and drink which work the wit abuse;
> Clear minds, clean bodies, need no Soma juice.

Nonconformist

I am the square one who will never fit
The ready-made the sleekly rounded hole.
Bleeding cut corners take a painful toll
Always it seems I have the worst of it.
Though I console myself with feeble wit
I am forever further from my goal
Thwarted alike in body mind and soul
Whelmed over by futility I sit.

Why bother with a hole? What need have I
Of holes except to hold me when I die?
But at the moment being quite alive
I'll top my ground and still for higher strive.
Instead of crowding holes which cramp and mar
I'll stretch up tall and snatch myself a star!

DOROTHY ELLIN FLAX